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“ one of the capital Articles of our Law; and he who ſays, that the Reſurrection of the Dead cannot be prov'd from the Law, is an *Heretick* and *Epicure*, and has no Part in the World to come.”

The *Jews* teach that God doth judge Mankind at three different Times; namely, 1. Every Year on *New Year's Day*. 2. When the Soul departs the Body. And 3. At the great Day of Judgment. Rabbi *Moſhe bar Nachman* ſays*, “ The firſt Judgment is kept once every *New Year's Day*, when every Man is judg'd either to the Sword, to Peace, to Hunger, or to Plenty; Mankind is therein viſited, and decreed either for Life or Death. The ſecond Judgment is over the Soul after ſhe has departed the Body; for if ſhe is worthy ſhe enters Paradiſe; but if not, ſhe goes into Hell. The third Judgment will be on the great Day of Judgment, when the Dead will come to Life again, in which Men will be judg'd according to their Works.”

The Talmud Treatiſe *Roſch haſchána* † divides Mankind, at the Day of Judgment, into three Parts. The firſt will be the moſt wicked and reprobate. The ſecond of thoſe that are upon the Medium. And the third of the perfect Righteous. The moſt wicked will be regiſter'd for Hell; the midling Sort will be ſent to Hell, but they will be ſometime after deliver'd from thence; and the third, or perfect Righteous, will be regiſter'd and ſeal'd up for eternal Life in the World to come.

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* Tonrath haadam *Fol.* 89.

† *Fol.* 16. *Col.* 2.

FINIS.

RABINICAL LITERATURE:

OR, THE

TRADITIONS

OF THE

JEWS,

Contained in their
TALMUD and other Myſtical Writings.
Likewiſe the
OPINIONS of that People concerning MESSIAH,
and the Time and Manner of His Appearing;
WITH AN

APPENDIX,

COMPRIZING
Buxtorf's ACCOUNT of the Religious Cuſtoms
and Ceremonies of that Nation;
ALSO, A
PRELIMINARY ENQUIRY into the Origin, Progreſs,
Authority, and Uſefulneſs of theſe Traditions; wherein
the Senſe of the ſtrange Allegories in the TALMUD and
Jewiſh Authors is explained.

By the Rev^d^. Mr. J. P. STEHELIN, *F. R. S.*

IN TWO VOLUMES.

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THE PENNSYLVANIA STATE

THE CONTENTS.

OF *Paradiſe* Page 2

Of Hell; its Creation, Extent, Situation, Diviſions, &c. 31

The Jewiſh *Notions concerning the Angels; their Creation, different Actions, Qualifications; their Number; their different Offices; their Manner of appearing to Men,* &c. 71

Of the Evil Angels or Spirits. Of their different Appellations; their Origin; of the Lilis; *of* Aaſael, *&c.* 103

A Geographical Account of the Countries the Jews *pretend to poſſeſs, which are govern'd by their own Kings, Laws,* &c. 140

Of Abſtinence from certain Meats and Drinks among the Jews. 180

Opinions of the Jews *concerning the* Meſſiah, *and the Time of his appearing.* 195

The CONTENTS.

A Tranſlation by Way of Abridgement of *Buxtorff's Latin* Account of the Religious Cuſtoms and Ceremonies of the *Jews.*

The Articles of the Jewiſh *Faith.* 225
Of the Birth and Circumciſion of the Jews 227
Of the Purification of Women after Lying-in 238
Of the Redemption of the Firſt-born 239
Of the Education of the Jewiſh *Youth, as it regards their Religion.* 241
Of the Synagogues and Morning Prayers of the Jews 245
Of the Religious Cuſtoms and Ceremonies of the Jews *at Dinner* 251
Of the Evening or Nocturnal Prayers of the Jews. *Of their Beds, and Manner of retiring* 260
Of the Celebration of the Jewiſh *Sabbath* 263
Of the Marriages of the Jews 289
Of the Celebration of the Feaſt of the Paſſover 296
Of the Celebration of the Feaſt of Pentecoſt 312
Of the Celebration of the Feaſt of Tabernacles 315
Of the Feaſt of the New-Moon 324
Of the Feaſt of Expiation or Attonement 334
Of the Feaſt of the Joy of the Law 342
Of the Feaſt of the Dedication 344
Of the Feaſt of Purim, *i. e.* Lots 346
Of the Faſts of the Jews 348
Of the Services in the Synagogue on Mondays *and* Thurſdays
Of the Jewiſh *Manner of treating the Sick; and lamenting and interring the Dead.*

THE

Traditions of the JEWS.

NUMBERS of judicious Perſons (curious Enquirers into Men and Things) having been agreably entertain'd with the Rabbinical Doctrines, Deſcriptions and Narratives we have publiſh'd in the Firſt Volume of theſe Traditions, we judge our ſelves ſufficiently encourag'd to compleat this Work by the Publication of this Second Volume, in which we flatter our ſelves they will meet with ſtill greater Variety and Entertainment; and this the rather, as we have in this Volume carefully avoided the Mention of ſuch groſſer Suggeſtions of the Rabbins as we judg'd might give Offence either to intelligent *Jews*, or to others of polite and virtuous Imaginations.

ONE principal Subject of the Rabbinical Enquiry and Speculation, appearing to be PARADISE, we open this Volume with ſome principal Accounts from the TALMUD, and other Rabbinical Writings concerning it.

Of PARADISE.

I. *Of the Upper and lower Paradiſe.* II. *Of the Creation of the lower Paradiſe.* III. *Of the Extent or Dimenſions of the Upper-Paradiſe.* IV. *Of the Situation of the lower Paradiſe.* V. *Of the Gates of that Paradiſe.* VI. *The various Names aſſign'd to the upper and lower Paradiſe.* VII. *The Diviſions or Apartments of each.* VIII. *The ſeveral Ranks or Orders of the Righteous in the Upper Paradiſe.* IX. *A ſtrange Deſcription of the lower Paradiſe.* X. *The Apparel of the Righteous in Paradiſe.* XI. *No Night in Paradiſe.* XII. *That Paradiſe and Hell adjoin to each other.* XIII. *That Children have a View of Paradiſe and Hell, and are from thence exhorted to a Good Life, before they are born.* XIV. *The Suſtenance of the Righteous in the Lower Paradiſe,* XV. *The Communication between the Upper and the lower Paradiſe.* XVI. *Some Account of the Employment of the Righteous in Paradiſe.* XVII. *Of* Adam *in the upper Paradiſe.* XVIII. *Adventure of* Alexander the Great *before the Gate of Paradiſe.* XIX. *Authority of Rabbi* Meir *for the Literal Senſe of the Rabbinical Accounts of Paradiſe.*

I. RABBI *Menaſſe ben Iſrael*, in his Treatiſe *Niſhmath chajim*, * gives the following Account of Two Paradiſes. " 'Tis proper for thee " to know, that the Experienc'd in the *Cabala* una" nimouſly declare, that One Paradiſe is above, and " another here below: And they ſpeak the Truth: " For thus thou findeſt it in the *Paraſcha Shemoth* " of the Treatiſe *Sohar*. The one is the upper Pa" lace; where are Rivers of Balſam, and Varieties " of Pleaſures for the Life to come. And the Lower Paradiſe, which is call'd the Lower Palace, " hath likewiſe Something of the Pleaſures of the " Life to come; but theſe Pleaſures are not natural " or appropriate to the Place, but are deriv'd into " it from the upper Palace. And the ſame is call'd " *Apirjon*, that is the *Bride's Bed*." In ſeveral other Places it is ſaid, " There is a Paradiſe above " in Heaven, and a Paradiſe here below upon " Earth."

II. Touching the Creation of the Lower Paradiſe, the Great *Jalkut Rubeni*, in the *Paraſcha Vajera*,* gives us the following Paſſage. " Know, that the " Lower Paradiſe was created 1365 Years before " the Creation of the World." But this is contradicted in the *Jalkut Schimoni* on the Five Books of *Moſes*, where it is ſaid, † " On the Firſt Day God " created Heaven, the Earth and the Light. On " the Second Day he created Hell, the Firmament " and the Angels. On the Third Day he created " Trees, Herbs &c. and likewiſe Paradiſe. On " the Fourth Day he created the Sun, Moon and " Stars. On the Fifth Day he created Birds, Fiſh, " and the *Leviathan*. On the Sixth Day he created " *Adam* and *Eve*, and Creeping Things. This " laſt Account, as it reſpects the Time of the Crea" tion of Paradiſe and Hell, is ſupported in the " Treatiſe *Bereſchith Rabba*, where it is ſaid, ‖ " Hell was created before Paradiſe; for Hell was " created on the Second, but Paradiſe on the Third " Day (*of the Creation*)."

III. The Talmud Treatiſe *Taanith* § gives the follow-

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* Fol. 25. Col. 2.

* Fol. 41. Col. 2. † Fol. 5. Col. 4. ‖ Fol. 21. Col. 1.
§ Fol. 10. Col. 1.

following Account of the Extent or Dimenſions of Paradiſe. “Our Rabbins teach, that the Land of *Egypt* is 400 Leagues Square: And that the Country of *Æthiopia* is Sixty Times larger than *Egypt*; and the World Sixty Times larger than the Country of *Æthiopia:* And that the Garden of Paradiſe is Sixty Times larger than the World; and Eden (*in which this Garden is, planted*) Sixty Times larger than the Garden; and Hell Sixty Times larger than Eden. From all which it appears, that the whole World is no more in Compariſon with Hell, than the Cover of a large Veſſel is to the Veſſel it ſelf. Some ſay, that Hell is immeaſurable: And ſome likewiſe ſay, that Paradiſe is immeaſurable.

IV. Touching the Situation of the Lower Paradiſe, the Rabbi *Shem Tof*, in his Treatiſe entitled *Sopher Haëmunoth*,* delivers himſelf in the following Manner. “’Tis clear from the Words of the Scribes, that there is, on a certain Portion of this Earth, a Paradiſe; and that from thence iſſue Four Rivers; one of which is *Euphrates*, which encompaſſeth the Land of *Iſrael:* And the whole literal Senſe of what is written concerning the Order of the Creation, is Fact. ’Tis likewiſe aſſerted by the Knowing, that Paradiſe is ſituate under the Middle Line of the World (*the Æquator*) where the Days are always of equal Length.” The ſkilful Reader will admire the Senſe and Learning of this Rabbin: And Every one will obſerve how little the Rabbinical Gentlemen agree in their Paradiſaical Relations.

V. Concerning the Gates of the Lower Paradiſe,

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* Fol. 65. Col. 1.

the Treatiſe *Magelleh amykkoth*,[1] thus informs us. “Paradiſe hath Three Gates; one of which is at *Beth-ſhean.*[2] And Hell hath likewiſe Three Gates; one of which is at *Jeruſalem.*” What theſe Words of the Rabbin lead to, or to what Rabbinical Account or Hypotheſis concerning Hell and Paradiſe they are referr’d, we are at a Loſs to conceive.

VI. We ſhall now quote the Rabbins, for the various Names they aſſign to the Upper and the lower Paradiſe. The Treatiſe *Niſhmath Chajim*[3] delivers the Names of the upper Paradiſe in the following Manner. “Behold the upper Paradiſe is call’d by Seven Names, *viz.* The Bundle of Life; The Tabernacle of the Lord; The Holy Hill; The Courts of the Lord; and the Houſe of the Lord; likewiſe the Hill of the Lord, and the Holy Place. The Bundle of Life; as it is written, [4] *But the Soul of my Lord ſhall be bound in the Bundle of Life with the Lord thy God.* And we have ſhewn above, that the Scripture here ſpeaks of the Delight of Souls, of which the Righteous have made themſelves worthy. The Tabernacle of the Lord and the Holy Hill; as it is written, [5] *Lord, who ſhall abide in thy Tabernacle? Who ſhall dwell in thy Holy Hill? He that walketh uprightly, and worketh Righteouſneſs, and ſpeaketh the Truth in his Heart.* And, again, it is ſaid, [6] *I will abide in thy Tabernacle for ever.* And again, [7] *Let them bring me unto thy Holy Hill.* The Hill of the Lord and Holy Place; as it is written, [8] *Who ſhall aſcend into the Hill of the Lord? and who ſhall ſtand in his Holy Place? He*

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(1) Fol. 78. Col. 2. (2) Joſh. 17. 11. (3) Fol. 26. Col. 1. (4) 1 Sam. 25. 29. (5) Pſ. 15. 1. & 2. (6) Pſ. 61. 4. (7) Pſ. 43. 3. (8) Pſ. 24. 3. & 4.

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that hath clean Hands, &c. Here the Scripture aſſuredly ſpeaketh of Paradiſe and its Holy Place in the uppermoſt High School; for he alone raiſeth his Soul thither who hath clean Hands and a pure Heart. 'Tis likewiſe call'd the Courts of the Lord; as thou findeſt it written, [1] *My Soul longeth, yea even fainteth for the Courts of the Lord.* And again, [2] *For a Day in thy Courts is better than a Thouſand.* Laſtly, it is call'd the Houſe of the Lord; as thou findeſt it in the 36th *Pſalm,* which teacheth the Glory of the Righteous; and where it is ſaid [3] *They ſhall be abundantly ſatisfied with the Fatneſs of thy Houſe.* 'Tis alſo ſaid, [4] *Mine Eyes ſhall be upon the Faithful of the Land, that they may dwell with me.* But we read the Contrary concerning the Wicked, where it is ſaid, [5] *He that worketh Deceit ſhall not dwell within my Houſe.*

The ſaid Treatiſe *Niſhmath chajim* [6] delivers likewiſe Seven Names as aſſign'd to the Lower Paradiſe. The Words run thus. "In like Manner as there is a Paradiſe above, ſo is there one here below. And I have diſcover'd, that this Lower Paradiſe paſſeth under Seven Appellations. For it is call'd the Garden of *Eden*; that is, the Garden of Delight: The Palace of the Lord: The Land of the Living. The Name, Garden of *Eden*, is the moſt known; as it is written, [7] *And the Lord God planted a Garden in Eden towards the Eaſt.* And the ſame is certainly on Earth; and the very Name of it teacheth, that it is a Place of Delight and Happineſs. And, according to the Opinion of Rabbi *ben Aben Eſræ*, God planted the ſame towards the Riſing of the Sun, ſignified by the Words, *Towards the Eaſt.* And of this Garden ſpoke the Prophet *Ezekiel* to the King of *Tyrus*: [1] *Thou haſt been in Eden, the Garden of God. Every precious Stone was thy Covering; the Sardius, Topaz and the Diamond* &c. And he relates All that is excellent concerning it. Of this Garden it is likewiſe ſaid, [2] *A Garden encloſed is my Siſter, my Spouſe.* It is call'd likewiſe the *Palace* of the Lord; as it is written, [3] *One Thing have I deſir'd of the Lord: That will I ſeek after; that I may dwell in the Houſe of the Lord all the Days of my Life, to behold the Beauty of the Lord, and to enquire in his Temple.* It is call'd alſo the Land of the Living; as it is written, [4] *I had fainted, unleſs I had believ'd to ſee the Goodneſs of the Lord in the Land of the Living.* It is call'd the Sanctuary of God; as it is written, [5] *Until I went into the Sanctuary of God, then underſtood I their End.* He *(David)* would hereby denote, that having ſeen the Righteous ſuffer, and the Wicked proſper, he ſought to know what the Difference was between him who ſerved God and him who ſerv'd him not, but could not diſcover it till in the Thoughts of his Heart he approach'd the Sanctuaries of God, which are the Palaces of Paradiſe. For there the Reward *(of the Righteous)* is to be expected. And by this *(Reward)* the Righteous and the Wicked are diſtinguiſh'd: And This is what he meaneth when he ſaith, *Then underſtood I their End.* It is call'd the City of God; as it is written, [6] *As a Dream, when one awaketh, ſo ſhalt thou make their Image to vaniſh out of the City:* which is as much as if King David had ſaid, that the Lord, in the City which he had built on Earth as the Seat of his Glory, would deſpiſe the Image

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(1) Pſ. 84. 2. (2) Ibid. v. 10. (3) Pſ. 36. 8. (4) Pſ. 101. 6. (5) Ibid. v. 7. (6) Fol. 27. Col. 1. (7) Gen. 2. 8.

(1) Chap. 28. 13. (2) Cant. 4. 12. (3) Pſ. 27. 4. (4) Pſ. 27. 13. (5) Pſ. 73. 17. (6) Pſ. 73. 20.

of the Wicked, that is, their Souls, as not worthy to abide in, or enter, the Habitations which belong not to them. And in another Place he ſays, [1] *That I may cut off all wicked Doers from the City of the Lord.* Again, it is written, [2] *There is a River the Streams whereof ſhall make glad the City of God.* And thus it is ſaid in *Sohar*, in the *Paraſcha Beſchallach*, This is the River, of which it is written, [3] *And a River went out of Eden to water the Garden.* It is call'd the Dwelling of the Lord, as it is written, [4] *O ſend out thy Light and thy Truth; let them lead me, let them bring me unto thy Holy Hill, and to thy Dwelling* (*Tabernacles*). Again. [5] *How amiable are thy Dwellings* (*Tabernacles*) *O Lord of Hoſts. My Soul longeth, yea even fainteth for the Courts of the Lord:* Which is as much as if he had ſaid, Although the Dwellings of the Lord, in the Lower Paradiſe, are amiable, yet do I long, and even faint to aſcend higher, to the Courts of the Lord in the Upper Paradiſe. It is call'd The Lands of the Living; as it is written, [6] *I will walk before the Lord in the Lands of the Living:* Where he ſays *in the Lands*, in the plural Number, to denote, that Seats of Juſtice are plac'd there, and Seats for all the Juſt."

VII. Touching the Diviſions or Apartments of each Paradiſe, we have collected the following Rabbinical Paſſages. In the Treatiſe *Niſhmath chajim*,[7] it is ſaid, "Know, that as there are in the Upper and in the Lower Paradiſe Seven Apartments or Dwellings for the Reward of the Righteous; ſo are there in Hell Seven Apartments or Dwellings for the Puniſhment of the Wicked."

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(1) Pſ. 101. 8. (2) Pſ. 46. 4. (3) Gen. 2. 10. (4) Pſ. 43. 3. (5) Pſ. 84. 1. 2. (6) Pſ. 116. 9. (7) Fol. 32. Col. 2.

We have in the Firſt Volume deliver'd from the Rabbins a very ample Account of Rabbi *Jehoſcha ben Levi*'s getting into Paradiſe by outwitting the Angel of Death: At the Bottom of which Account in the Rabbinical Writings comes the following Relation concerning the Seven Diviſions or Apartments of Paradiſe. "Then went the Angel of Death to the Rabbi *Gamaliel*, and ſaid to him, Thus and Thus hath Rabbi *Jehoſcha ben Levi* done unto me. Then anſwer'd Rabbi *Gamaliel*, he hath ſerv'd thee right. But come, I will ſend thee to him; and thou ſhalt ſay to him, I pray thee, ſearch all Paradiſe and Hell and their Treaſure, and take their Deſcription, and acquaint me, if any of the *Gojim* (or *Infidels*) be in Paradiſe and whether any of the Children of *Iſrael* be in Hell. Then went the Angel of Death to the Rabbi *Jehoſcha*; and the Rabbi *Jehoſcha* ſaid, I will do it. And Rabbi *Jehoſcha* went and ſought all over Paradiſe; And he found therein Seven Houſes or Dwellings. And each Houſe was Twelve Times Ten Thouſand Miles long, and Twelve Times Ten Thouſand Miles wide (120,000 *Miles Square*) The Firſt Houſe fronts the Firſt Gate of Paradiſe, and is inhabited by Converts from the Infidels, who of their own Accord, and without any Compulſion, embrac'd the *Jewiſh* Faith. The Walls thereof are of Glaſs, and the Timber-Work of Cedar. Now when I (*that is, Rabbi* Jehoſcha; *for the Perſon is chang'd by an uſual Rabbinical Figure*) went to meaſure the ſame, the Converts were alarm'd, and would have hinder'd it. Then ſpake the righteous Prophet *Obediah*, who was ſet over them, and ſaid, Whence have ye deſerv'd it, that he ſhould dwell with you? Whereupon immediately they permitted me to meaſure. The Second Houſe fronts the Second Gate of Paradiſe; and the Walls thereof are of Silver, and the Tim-

ber Work of Cedar. It is inhabited by Thoſe who have repented; and *Manaſſeh*, the Son of King *Hezekiah*, is ſet over them. The Third Houſe is oppoſite to the Third Gate of Paradiſe, and is built of Silver and Gold; and therein dwell *Abraham*, *Iſaac* and *Jacob*, together with all the *Iſraelites* that came out of *Egypt*, and All that were in the Deſart, and all the Sons of King *David* except *Abſolom*. In that Place likewiſe live *David* and *Solomon*. In that Place likewiſe are all the Kings of the Houſe of *Judah*, except *Manaſſeh*, the Son of *Hezekiah*, who is ſet over all Thoſe who have repented. Over this Third Houſe preſide *Moſes* and *Aaron*. In this Houſe there is a Variety of Gold- and Silver-Veſſels; likewiſe Oil, and every Thing that's good. There are Chambers with Beds and Stools and Candleſticks of Gold; likewiſe Pearls and Jewels. When I asked, for whom they were prepared, *David* anſwer'd and ſaid to me, Theſe Things are all for the Children of the World, from among whom thou cameſt. Having asked him, whether Any from the Nations of the World (*thus the* Jews *ſtile All but themſelves*) and of the Children of *Eſau* were there, he ſaid to me, No: for the Holy and Bleſſed God rewardeth them in their Life-time for All the Good they do: But at laſt they inherit Hell. Whereas Every one that is wicked among the *Iſraelites* is puniſh'd in his Life-time; but obtaineth the Life to come; as it is ſaid, [1] *And repayeth thoſe that hate him.* The Fourth Houſe fronts the Fourth Gate of Paradiſe; and is built as beautifully as the Firſt Man was form'd. The Timber-work is of Oil-Tree Wood (*Olive-Wood*) In this Houſe dwell the perfectly Righteous. But why is it built with Oil-Tree Wood (*or Olive Wood*) Becauſe their Days (*the Days of thoſe Righteous*) were bitter like the Oil-Tree. The Fifth Houſe is built of Silver, Gold, fine Gold, Glaſs and Chryſtal; and the River *Gibon* flows through the Midſt thereof. The Frame-work is of Gold and Silver, with an Odour far exceeding that of the Wood of *Libanon*. The Beds likewiſe differ from the others; conſiſting of Gold, Silver, Spice, and Scarlet and Blue Silk, which was wove by *Eve*; likewiſe Crimſon Silk, and the fineſt Linnen, and Cloth of Goats Hair, wove by Angels. In this Houſe dwelleth the *Meſſiah*, the Son of *David*; and *Elias* of Bleſſed Memory: And therein is an Apartment made of Wood, from Mount *Libanon*, with Pillars of Silver and a Carpet of Scarlet on the Floor; and in this Apartment dwelleth the *Meſſiah*, who is belov'd of the Daughters of *Jeruſalem*. 'Tis inlaid with *Love*: And there *Elias* of Bleſſed Memory, lifteth up the Head of the *Meſſiah*, and layeth it on his Lap; and then ſaith to him, Be at Eaſe for the End is at Hand, when thou art to redeem *Iſrael*. Thither alſo, every ſecond and fifth Day of the Week (*namely, Mondays and Thurſdays*) *Moſes*, *Aaron*, *David* and *Solomon*, together with all the Kings of *Iſrael*, and of the Houſe of *David*, repair to him; likewiſe on every Sabbath and Feſtival; and lament with him, and comfort him, and ſay unto him, Be at Eaſe; rely on thy Creator; for the End is at Hand. On every Fourth Day of the Week (*every Wedneſday*) *Korah* and his Company, alſo *Dathan* and *Abiram*, repair to him and ask him, when will be the End of what is Wonderful? And when wilſt thou raiſe us from Death, and ſuffer us to come forth from the Abyſs of the Earth? But he ſaith to them, Go to your Fathers,

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(1) Deut. 7. 10.

thers, and enquire of them. And when they hear this, they are aſham'd, and enquire not of their Fathers. When I approach'd the *Meſſiah*, he asked me, ſaying, What do the Children of *Iſrael* in the World from which thou commeſt? And I anſwer'd him, they are in daily Expectation of thee. Whereupon he preſently cried aloud and wept. In the Sixth Houſe dwell thoſe who walk'd in the Paths of the Commandment. In the Seventh Houſe dwell thoſe who died of Sickneſs on Account of the Sins of the *Iſraelites*.

VIII. The Treatiſe *Medraſh Tillim* [1] gives us the following Account of the ſeveral Orders or Ranks of the Righteous in the Upper Paradiſe. “There are Seven Parties or Orders which hereafter ſhall ſtand before the Living, immutable, holy and bleſſed God. But which of theſe is the principal Party? They which ſtand before the Divine Majeſty; namely, the Order of the Righteous; as it is ſaid, [2] *His Countenance doth behold the Upright.* And in another Place it is written, *The Upright ſhall dwell in thy Preſence.* The Words, *His Countenance doth behold the Upright*, ſignifie the Seven Orders or Ranks of the Righteous. For thus it is written, [3] *And they that be wiſe ſhall ſhine as the Brightneſs of the Firmament.* They ſhall ſhine like Torches, like Lightening, like the Sun, like the Moon, like the Firmament, like the Stars, and like the Lillies: Like the Sun, as it is ſaid, [4] *Let them that love him be as the Sun when he goeth forth in his Might.* Like the Moon as it is ſaid, [5] *It ſhall be eſtabliſh'd for ever as the Moon*; Like the Firmament, as it is

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(1) Fol. 11. Col. 3. (2) Pſ. 11. 7. (3) Dan. 12. 3. (4) Jud. 5. 31. (5) Pſ. 89. 37.

“ ſaid,

ſaid [1] *And they that be wiſe ſhall ſhine as the Brightneſs of the Firmament.* Like the Stars, [2] *And the Stars for ever and ever.* Like Torches as it is ſaid, [3] *They ſhall ſeem like Torches.* Like Light'nings, as it is ſaid, [4] *They ſhall run like the Light'nings.* Like the Lillies, as it is ſaid, [5] *For the Muſician of the Lillies.* The Firſt Party ſitteth before the King, and beholdeth the King's Countenance; as it is ſaid, [6] *His Countenance doth behold the Upright.* And 'tis likewiſe ſaid, *The Upright ſhall dwell in thy Preſence.* Of the Second Party or Order it is thus written, [7] *Bleſſed are they that dwell in thy Houſe.* Of the Third Party it is ſaid, [8] *Who ſhall aſcend into the Hill of the Lord?* Of the Fourth Order or Party we read, [9] *Bleſſed is the Man whom thou chuſeſt and cauſeſt to approach unto thee.* Of the Fifth Order it is written, [10] *Lord, who ſhall abide in thy Tabernacle.* Of the Sixth Order we read, [11] *Who ſhall dwell in thy Holy Hill?* Of the Seventh it is ſaid, [12] *Who ſhall ſtand in his Holy Place?* Each of theſe Orders or Parties has its particular Abode or Dwelling in the Upper Paradiſe.”

The Treatiſe *Niſhmath chajim*, [13] gives the following Account of the laſt mention'd Orders of the Righteous. “The Firſt Party or Order conſiſts of Thoſe who, for the Kingdom and the Honour of God, ſuffer'd Death by the Government under whoſe Authority they were: As the Rabbi *Akkiva* and his Diſciples were put to Death by the Government of *Rome*. The Second Order conſiſts of thoſe who have been drown'd in the Sea. The

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(1) Dan. 12. 3. (2) *Ibid.* (3) Nah. 2. 4. (4) *Ibid.* (5) Pſ. 45. 1. (6) Pſ. 11. 7. (7) Pſ. 84. 4. (8) Pſ. 24. 3. (9) Pſ. 65. 4. (10) Pſ. 15. 1. (11) *Ibid.* (12) Pſ. 24. 3. (13) Fol. 27. Col. 2.

“ Third

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“Third is the Rabbi *Jochanan ben Saccai* and his Diſciples. The Fourth Order conſiſts of thoſe on whom deſcended a Cloud which cover'd them. The Fifth conſiſts of thoſe who have repented: And in the Place where thoſe Penitents are, ſtand the perfectly Righteous. The Sixth Order conſiſts of Thoſe who never married, and who in all their Life-Time never taſted of Sin (*the Sin of Fornication, we ſuppoſe*). The Seventh conſiſts of the Poor, who exercis'd themſelves in the Bible, and the *Miſhna*, and in an honeſt Vocation. Of thoſe the Scripture ſaith, [*] *But let all thoſe that put their Truſt in thee, rejoice: Let them ever ſhout for Joy.* And the Holy and Bleſſed God ſitteth in the Midſt of them, and explaineth to them the *Law*; as it is ſaid, [†] *Mine Eyes ſhall be upon the Faithful of the Land, that they may dwell with me.* And the Holy and Bleſſed God in a more particular Manner revealeth to them his Glory; [‖] *Neither hath the Eye ſeen, O God, beſides thee, what he hath prepar'd for him that waiteth for him.* Obſerve then, that to every Order is allotted a diſtinct Abode. And the higheſt Order, beyond which none can go, conſiſts of thoſe who, for the Kingdom and Honour of God, ſuffer'd Death from the Government under which they liv'd: As the Rabbi *Akkiva*, and his Diſciples.

In the *Jalkut Chadaſh*, [§] it is ſaid, “Every Tribe of the Twelve Tribes of *Iſrael*, hath its particular Abode in Paradiſe.” Which Paſſage ſeems to give quite another Idea of Things. But the following Paſſage from the Treatiſe *Shabbath* [‡] ſeems to accord with the former Account. “Every

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[*] Pſ. 5. 11. [†] Pſ. 101. 6. [‖] Iſ. 64. 4. [§] Fol. 55. Col. 2.
[‡] Fol. 151. Col. 1.

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“righteous Man,” ſaith that Treatiſe, “hath an Abode prepar'd for him in Paradiſe, according to his Diſtinction.”

We cloſe our Quotations upon the Ranks, Claſſes or Orders of the Righteous in the Upper Paradiſe with the following Account from the Treatiſe *Niſhmath Adam*,[*] written by Rabbi *Aaron Samuel*. “An Angel is call'd a Stander, becauſe he is oblig'd always to ſtand on (*or keep to*) the Ground or Place which God hath aſſign'd him: And he is not ſuffer'd to move beyond his Place or Degree. For every Angel who preſumeth to ſtep out of his Degree or Place to that of another, is forthwith annihilated. And to this Effect writes the Author of the Treatiſe *Reſchith chochma*, from the Treatiſe *Berith Menucha*, where he ſpeaks of the Sepulchres of Luſt, in which the People, who luſted after the Fleſh, were laid; ſaying, Every Angel, who had but a Deſire or Wiſh to aſcend to a higher Degree than his own, is extinguiſh'd or annihilated: And that this is the couch'd Senſe under the Matter of the Interments. It appears then, that Angels keep always to their Stand or Poſt. And ſuch is likewiſe the Ordinance with Reſpect to ſome of the Righteous; for Every one hath his particular Abode in Paradiſe, and is not allow'd to go out or aſcend to the Dwelling of his ſuperiour Neighbour, or to approach him: For if he doeth, (*excepting ſome few*) he is preſently conſum'd by his (*his Neighbour's*) great Fire. And thus they are called Standers, becauſe they ſtand or keep to their Poſts, or allotted Places. There are, indeed, ſome pious ones, but their Number is but ſmall, who being worthy of cleaving to the Holy and Bleſſed God,

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[*] Chap. 10. Fol. 39.

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“ are ſuffer'd to aſcend or deſcend; to go into the upper and lower Places, and to walk in all the Quarters, and about all the Gates and Apartments. And this is a Pre-eminence above which there is none. And Theſe, when they walk about in the Palaces of the Angels, the Quarters of Paradiſe, and the Dwellings of the other Righteous, communicate to them of the Luſtre of their Wiſdom which God hath vouchſaf'd them in Plenty.”

IX. We ſhall now give from the *Jalkut Schimoni** on the Five Books of *Moſes*, a ſurpriſing Deſcription of the lower Paradiſe. “Rabbi *Jehoſcha*, the Son of *Levi*, hath ſaid, There are in Paradiſe Two Gates of Rubies; and over them ſtand Sixty Times Ten Thouſand miniſtring Spirits; and the Countenance of every One ſhineth like the Brightneſs of the Firmament. And when One of the Righteous arriveth there, they take off the Cloaths in which he was laid in the Grave, and cloathe him in eight Garments of the Clouds of Glory. They then put upon his Head Two Crowns, One compos'd of Pearls and Jewels, and the other of fine Gold, and put in his Hand Eight Myrrh-Plants. Then they praiſe him, and ſay, Go now, eat thy Bread in Joy. They likewiſe conduct him to a Place where are Springs of Water, on the Margins of which grow Eight Hundred different Sorts of Roſes and Myrrh Plants. To each Righteous is aſſign'd a Covering or Canopy, anſwerable to his Degree of Honour and Dignity; as it is ſaid, † *For upon all the Glory ſhall be a Covering (Defence)*. From the Springs flow Four Rivers, One of Milk, one of

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* Fol. 7. Col. 1. † Iſ. 4. 5.

“ Wine,

Wine, one of Balſam, and one of Honey. There is likewiſe on the Top of every Covering or Canopy a golden Wine; and Thirty Pearls are fix'd thereon, every one of which ſhineth like the Planet *Venus*. Under every Canopy there is a Table conſiſting of Pearls and Precious Stones. And over the Head of each Righteous hover Sixty Angels, who ſay to him, Go now, eat Honey with Joy, becauſe thou haſt ſtudied the *Law*, and exercis'd thy ſelf therein, which is compar'd to Honey; as it is ſaid, * *And are ſweeter than Honey*: And (*Go*) drink the Wine preſerv'd in the Grapes from the Six Days of the Creation, becauſe thou haſt ſtudied the *Law*, which is compar'd to Wine. The meaneſt featur'd among them are like *Joſeph* and Rabbi *Jochanan* (who were of great Beauty) in in Viſage. No Night is ſeen there; as it is ſaid, † *The Path of the Juſt is as the ſhining Light*. There alſo every one (*of the Righteous*) is in (*the Space of*) Three Night Watches (*upon Earth*) renew'd. In the Firſt Watch he becometh an Infant, and paſſeth into the Place where Infants are, and rejoiceth himſelf as the Little Children rejoice. In the Second Watch he becomes a Youth, and paſſeth into the Abode of Youths, and rejoiceth himſelf as Youths rejoice. In the Third Watch he becometh aged, and paſſeth into the Place where the Aged repair, and rejoiceth himſelf as the Aged rejoice. There are likewiſe in each of the Corners of Paradiſe Eighty Times Ten Thouſand (800, 000) Sorts of Trees; and the meaneſt of them is more valuable than all the Balm Trees. There are likewiſe in each Corner Sixty Times Ten Thouſand (600,000) Miniſtring Angels, who ſing with harmonious

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* Pſ. 19. 11. † Prov. 4. 18.

“ Voices

“ Voices. And in the Middle ſtands the Tree of Life, the Branches of which cover all Paradiſe. *(The Fruit of)* this Tree hath Five Hundred Thouſand different Taſtes and Odours. Over it there hover ſeven Clouds of Glory; and by them it is beaten *(or ſhaken)* from the Four Corners of the World, to the End the Fragrancies thereof may paſs from one End of the World to the other. Under this Tree are the Diſciples of the Sages; that is, thoſe who have well ſtudied the Law and explain'd it: And Every one hath Two Coverings or Canopies, One *(adorn'd with the Figures)* of Stars; another *(with thoſe)* of the Sun and Moon; and between the Canopies runs a Curtain of the Clouds of Glory. And in the Midſt thereof are the Delights containing Three Hundred and Ten, as it is ſaid, [*] *That I may cauſe thoſe that love me to inherit Subſtance; Jeſch (in Hebrew)* which makes, through the *Gemetria*, the Number 310.

X. Our next Article, upon this Head of Paradiſe, is the Apparel of the Righteous there. But the Rabbins write with ſo much Contradiction and Confuſion that 'tis next to an Impoſſibility to range their various Accounts and Conceptions upon the ſame Matter under diſtinct Articles. When they ſpeak of Paradiſe, it is ſometimes a Thing very difficult to determine, whether they mean what they ſay, of their upper Paradiſe, or their lower, as the Reader will eaſily conceive from the Citations we have already given him upon this Head, though they are not the obſcureſt we have. There are almoſt perpetual Claſhings among the Rabbins in every Thing they deliver either as Fact or Doctrine. In the foregoing

Article, which contains a Deſcription of the lower Paradiſe, a pretty large Mention is made of the Cloathing and Ornaments of the Righteous upon their Arrival there. But what we have to deliver under this Article, gives quite another Idea of the Matter.

The *Maaſe*-Book [*] tells us, “ There happen'd ſomewhat remarkable in the Holy Community at *Worms*. It fell out, that a *Jew*, whoſe Name was *Ponim*, an ancient Man, whoſe Buſineſs was altogether about the Dead, coming to the Door of the School, ſaw One ſtanding there who had a Garland on his Head. Then was Rabbi *Ponim* afraid, imagining it was a Spirit. Whereupon he, whom the Rabbi ſaw, call'd to him ſaying, Be not afraid, but paſs forward: Doſt not thou know me? Then ſaid Rabbi *Ponim*, Art not thou he whom I buried Yeſterday: And he was anſwer'd Yea, I am he. Upon which Rabbi *Ponim* ſaid, Why comeſt thou hither? How fareth it with thee in the other World. And the Apparition made Anſwer, it goeth well with me, and I am in high Eſteem in Paradiſe. Then ſaid the Rabbi, Thou wert but look'd upon in the World as an inſignificant *Jew*? What good Work didſt thou, that thou art thus eſteem'd? The Apparition anſwer'd, I will tell thee: The Reaſon of the Eſteem I am in, is, that I roſe every Morning early, and with Fervency utter'd my Prayer, and offer'd the Grace from the Bottom of my Heart: For which Reaſon I now pronounce Grace in Paradiſe, and am well reſpected. If thou doubteſt, whether I am the Perſon, I will ſhew thee a Token that ſhall convince thee of it. Yeſterday, when thou didſt cloath me in my Fune-

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[*] Prov. 8. 21.

[*] Chap. 213.

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“ ral Attire, thou didſt tear my Sleeve. Then aſk'd Rabbi *Ponim*, what is the Meaning of that Garland? The Apparition anſwer'd, I wear it to the End the Wind of the World may not have Power over me; for it conſiſts of excellent Herbs of Paradiſe. Then did Rabbi *Ponim* mend the Sleeve of the Deceas'd; for the Deceaſed had ſaid, that if it was not mended, he ſhould be aſham'd to be ſeen among Others whoſe Apparel was whole. And then the Apparition vaniſh'd. Wherefore let every one utter his Prayer with Fervency, for then it will go well with him in the other World: And let Care be taken, that no Rent or Tearing be left in the Apparel in which the Dead are interr'd.”

XI. The Treatiſe *Avodath Hakkodeſch*, * gives us the following Paſſage upon the Perpetual Light of Paradiſe. “ Our Sages have committed this Oral Tradition to Writing, that That Place (*Paradiſe*) is of a mighty Compaſs; and that therein ſtands a vaſt Laver, which is fill'd with the Dew of the higheſt Heaven, the Myſtery of the Name of the Holy and Bleſſed God: That therein is a Light which is never eclipſed or obſcur'd, deriv'd from that upper Light by which the Firſt Man could view the World, from one End to the other: And that this is that acceptable Light wherewith the Juſt and Righteous are crown'd. That the Ground is pav'd with Precious Stones, the Luſtre of which may be compar'd to the Light of burning Torches. The Sages have alſo ſaid, that quite round on the Sides of this Laver grow various Trees and Herbs, of great Fragrancy and Medicinal Virtues.

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* Fol. 46. Col. 1.

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The Mention of thoſe odoriferous Paradiſaical Herbs opens a Way very naturally here for the Inſertion of a very ſtrange Paſſage concerning them, which we meet with in the Treatiſe *Bava Mezia*.* The Words run thus: “ He (*Elias*) conducted *Rabba* into Paradiſe; and then ſaid to him, Put off thy Cloak, and gather of thoſe Herbs, and take of them along with thee. And *Rabba* gather'd and took of them along with him. But as he was going away, he heard a Voice ſaying, Who hath taken his Part of Paradiſe like *Rabba*, the Son of *Abuchi*. Then did *Rabba* throw the Herbs away; but he kept his Cloak (*in which, it is to be underſtood, the Herbs were put*) and the Fragrant Odour of the Herbs remaining thereon by Means of the Preſſure (*when they were bound up in it*,) he ſold the ſame for upwards of *l.*300. (*as near as can be computed in the Britiſh Coin.*”

XII. We ſhall now give our Reader ſeveral Rabbinical Paſſages, which teach the Contiguity of Paradiſe and Hell. In the Treatiſe *Zijoni* † it is ſaid, “ Paradiſe and Hell are cloſe to one another, being only parted by a Wall. Paradiſe lies Northward: As it is ſaid, ‖ *And with thy* North, *thou filleſt their Belly.*” (*This is a Falſification of the Text; for the original Senſe is, as we render it,* Whoſe Belly thou filleſt with thy hid Treaſure) “ And on the North-weſt lies Hell. There iſſueth out of Paradiſe a Stream from a Spring therein. And out of Hell there runs a Stream from a Spring therein, which is warm.” In the Treatiſe *Torath Adam* § we have the following Paſſage: “ It is ſaid in *Me-*

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* Fol. 114. Col. 2. † Fol. 11. Col. 2. ‖ Pſ. 17. 14.
§ Fol. 102. Col. 3.

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“ draſh on *Eccleſiaſtes*, Why hath the Holy and Bleſſed God created Paradiſe and Hell? Becauſe the One ſhould be a Deliverance to the other. What is the Diſtance between them? Rabbi *Jochanan* hath ſaid, there is a Wall between them: And Rabbi *Acha* hath ſaid, there is but a Handbreadth between them. But our Rabbins ſay, there is but the Breadth of Three Fingers between them.” We now deliver a Paſſage on this Matter from the *Medraſh* on the *Eccleſiaſtes*. ’Tis there ſaid, * upon the Words, † *God alſo hath ſet the one over againſt the other*. “ This denotes Hell and Paradiſe. How large is the Diſtance between them? Our Rabbins ſay, they are openly continguous to each other, and may be view’d together.” And the Treatiſe *Zijoni*, in another Place, ‖ hath it, that “ the Diſtance between Paradiſe and Hell is but the Thickneſs of a Thread.”

XIII. Our next Article is, that according to the Rabbins, Children have a View of Paradiſe and Hell, and are from thence exhorted to a Good Life, before they are born. Upon this Matter a Paſſage in the Treatiſe *Hakkodeſch* § runs in the following Manner. “ In *Medraſh Jelammedenu*, in the *Paraſcha Pekude*, it is ſaid, One placeth on its (*the Child’s*) Head in the Mother’s Womb, a burning Candle, by which it may view the World from one End to the other; as it is ſaid,][*When his Candle ſhin’d upon my Head*. Early in the Morning the Angel takes the Child and conveys it into Paradiſe, and lets it behold the Righteous, who are there ſeated with Garlands on their Heads. And the Angel ſaith to it, Thou muſt know who

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* Fol. 127. Col. 1. † Chap. 7. v. 14. ‖ Fol. 69. Col. 3.
§ Fol. 42. Col. 1. 2.][Job 29. 3.

“ Theſe are which thou beholdeſt: Theſe have, like thee, been created in their Mother’s Womb. And they enter’d the World, and kept the Commandments of the Holy and Bleſſed God: Wherefore they are made worthy of this Happineſs to which they are call’d. It is now the Time for thee to depart out of thy Mother’s Womb. And if thou art juſt and keepeſt the Commandments, then ſhalt thou be made worthy to ſit with them. But if thou art not ſo, thou wilt be compell’d to ſit in another Place. In the Evening the Angel conveys the Child into Hell, and lets it behold the Wicked who are tormented by the Angel of Deſtruction with Fiery Rods, and cry out O Woe, O Woe. And the Angel ſaith to the Child, Thou muſt know, that Thoſe who are here tormented with Fire, were created like thee, and went into the World; but they kept not the Commandments of the Holy and Bleſſed God: Wherefore they are puniſh’d, and brought to this Shame. Now muſt thou alſo go forth into the World. Be then juſt, and not wicked, that thou may’ſt live.

XIV. Rabbi *Meir*, in his Treatiſe *Avodath Hakkodeſch*, * ſpeaks of the Suſtenance of the Righteous in Paradiſe, in the following Manner. All “ this Glory, Excellency and Delight for the Souls of the Righteous is prepar’d in the Lower Paradiſe. For Twice every Day the Dew of Life flows upon them. And with this Dew, the Holy and Bleſſed God will hereafter awake the Dead. And with this Dew the Righteous are nouriſh’d, in the ſame Manner as the Angels are ſubſiſted through the Glory of the Divine Majeſty. And

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* Fol. 46. Col. 2.

“through this (*Dew*) they know and comprehend all Things paſt, preſent and to come, 'till the Reſurection of the Dead. And after all this Glory and Excellency, they are made worthy to appear before the King, the Lord of Hoſts, in the Place of his Glory, the Upper Paradiſe.” Abſurd, confus'd, and contradictory as all theſe Rabbinical Accounts of the Two Paradiſes are, the learned and judicious Reader can hardly fail we think, to meet here and there among them, with Matter of agreable Amuſement, and ſometimes of Edification. The Paſſage we cited in the Twelfth Article, where it is ſaid, that Paradiſe lies Northward, muſt needs, we judge, put him in Mind of a Notion of that Sort, which is found in the ancient *Greek* and *Roman* Authors; particularly their Poets. But whence it got into the World, we preſume there is no Determining. Is it probable that the *Jews* were the Firſt Broachers of it? The General Prepoſſeſſions among us in Favour of *Jewiſh* Authority with Reſpect to Whatever concerns Religion and the Hiſtory of the World, we ſuppoſe will make it be readily given on that Side. But he, who is any Thing vers'd in the Rabbinical Writings, will find Reaſon enough to doubt, whether it can be juſtly given there. There are in the TALMUD a great many Notions, which are manifeſtly of modern Original, and which the *Jews* have borrow'd of other Nations ſince the laſt Diſperſion. This being plain, it is not to be doubted but that they borrow'd as freely of other Nations, or their Neighbours, at leaſt, before as ſince that Time. And this Notion of theirs concerning the Northern Situation of Paradiſe, having no Foundation either in the Writings of *Moſes* or the Prophets, but ſeeming akin to a Notion of a happy Region in the North which obtain'd among the Ancients, it is very far from being improbable, that the *Jews* borrow'd it of them. And it looks not unlikely that

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ſome Part of the Conceptions of Rabbi *Meir*, in the Paſſage we have cited from him under the preſent Article, as much as they ſavour of the Rabbinical Extravagance, came the ſame Way.

XV. Our next Article is to ſhew, that the Rabbins ſpeak of a Communication between the Upper and the Lower Paradiſe. And this will appear from the following Paſſage, which we find in the *Jalkut Chadaſh*, in the Part entitled *Adam* *. “There is an upper and a lower Paradiſe. And between them upright, is fix'd a Pillar: And by this they are join'd together: And 'tis call'd the Strength of the Hill of *Sion*. And by this Pillar on every Sabbath and Feſtival, the Righteous climb up, and feed themſelves with a Glance of the Divine Majeſty, till the End of the Sabbath, or Feſtival; when they ſlide down and return into the Lower Paradiſe.

But this is a Happineſs, to which, we are told in another Place, the Righteous, after their Departure out of the Body, arrive gradually, and not at once, as ſoon as they are departed: For thus is it in the Treatiſe *Avodath hakkodeſch*†: “The Soul doth not preſently, and as ſoon as ſhe is out of the Body, aſcend into the Upper Paradiſe. Having been habituated to the Dulneſs and Obſcurity of the Body to which ſhe was allied, ſhe is not able to bear the mighty Light above, (the Magnitude and Excellence of which is infinite) till by Degrees ſhe is accuſtom'd to it in the lower Paradiſe. And this lower Paradiſe is the Middle State between this corporeal World and that ſpiritual, pure and illuſtrious World, which is made of the Matter of them both. and contains ſuch Things

“as

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* Fol. 57. Col. 2. † Fol. 44. Col. 4.

“ as are found in Both.” To this we add the following Paſſage from the *Niſhmath chajim*[*]: “ In like Manner as Souls do every Twelve Months, after their Departure from the Body, aſcend and deſcend (*to and from the Viſits of the Body*) becauſe they cannot be utterly ſeparated from their Bodies, the Dwelling Places of their Glory, ſo do they ſometimes deſcend (*from the upper Paradiſe*) to the Lower Paradiſe, on Account of the wonderful Pleaſure and Delight which they enjoy'd there. And being come to that Paradiſe, they repair to their former Palaces or Habitations; juſt as do great Kings, who, beſides the Palaces they have in their Cities of Reſidence, have other Royal Houſes and Places, to which they repair for Pleaſure, or when they are on Progreſs, in order to magnifie the Idea of their Grandeur and Magnificence.

XVI. We ſhall now give the Reader a very ſingular Rabbinical Paſſage, which touches upon the Employment of the Righteous in Paradiſe. We find it in the *Jalkut Chadaſch*[†], running thus: “ In *March* and *September*, the Souls of the Righteous in Paradiſe run about and praiſe the Holy and Bleſſed God, and pray for the Living, that they may be continued in Life, to the End they may exerciſe themſelves in the Commandments of God. They run about in the ſame Manner at other Seaſons likewiſe, backwards and forwards, but more and more conſpicuouſly or remarkably in the above-mention'd Months than at any other Times.” To this we add the following Paſſage from the ſame Treatiſe.[‖] “ When the *Iſraelites* obſerve the Year of *Remiſſion* in a proper Man-

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[*] Fol. 28. Col. 1. [†] Fol. 57. Col. 1. [‖] Fol. 55. Col. 2.

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“ ner, then are the Souls of the Righteous (*in Paradiſe*) rejoic'd: And they renew themſelves, and receive additional Strength and Vigour. Wherefore it is ſaid, [*] *But they that wait upon the Lord ſhall renew their Strength.*

XVII. The ſame Treatiſe[†] likewiſe gives us the following Account of the Place of *Adam* in Paradiſe: “ The Firſt Man ſitteth at the Gate of Paradiſe (Quere, *what Gate?*) “ and is encompaſs'd by many Righteous, who kept themſelves from the Road of Hell, and walk'd in the Path of Paradiſe. And of Thoſe it is ſaid, [‖] *The Inhabitants of Chadal*, that is, *of the World*; not of *Cheled*, which likewiſe ſignifies *the World*, but *Chadel*, which is a Derivative of the Word *Chadal*, ſignifying, *ceaſing from, reſtraining one's ſelf*: Becauſe they kept themſelves from (*the Way of*) Hell, and purſued (*that of*) Paradiſe. It may likewiſe be explain'd thus: that by *Chadel* is meant Thoſe who repented, and refrain'd from Tranſgreſſions. Now becauſe the Firſt Man, *Adam*, did turn and repent, he ſits among the Penitent: And of Thoſe it is written, The Inhabitants of *Chadel*. By which Explications we are to underſtand, that to purſue the Path of Paradiſe, and to repent and refrain from Tranſgreſſion, are not the ſame Thing. The admirable critical Judgment of this Rabbinical Author!

XVIII. We ſhall now entertain the Reader with a Rabbinical Account of an Adventure of *Alexander the Great* before the Gate of Paradiſe. We find it in in the Talmud Treatiſe *Tamid*[§], running thus: “ When he (*Alexander the Great*) was come, he

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[*] Iſ. 40. 31. [†] Fol. 56. Col. 1, 2. [‖] Iſ. 38. 11. [§] Fol. 66. Col. 2.

“ ſate

“ ſate himſelf down by a Stream of Spring Water, and eat Bread, and had in his Hands ſome ſmall Fiſhes, which were ſalted. And after they were waſh'd in the Water of the Stream to clear them from the Salt, they receiv'd an agreable Odour. From which we may obſerve, that That Spring hath its Source in Paradiſe. Some ſay, he took of that Water, and waſh'd his Face therewith: And Others affirm, that he conducted himſelf by the Stream till he came to the Gate of Paradiſe. He there cry'd aloud, *Open to me the Gate.* But it was ſaid to him, [*] *This is the Gate of the Lord, into which the Righteous are to enter.* Then ſaid he, I am a King, and of high Renown, let me receive Something. Then was given him a Death's Head, and he took it away with him, and laid the ſame in one Scale, and all the Gold and Silver he had with him in another; yet the Death's Head was heavier than the Gold and Silver. Then he enquir'd of the Rabbins, what it was, and they anſwer'd him, it was a Death's Head (*a Human Skull*); and that the Eye of Human Fleſh and Blood could not be ſatisfied. And upon his putting to them more Queſtions, in order to be ſatisfied of the Truth of This, they took a little Duſt and ſcatter'd it on the Death's Head; and inſtantly thereupon the Gold and Silver out-weigh'd the Head: For it is written, [†] *The Grave and Hell are never full: ſo the Eyes of Man are never ſatisfied.*”

We cloſe this Article with a Paſſage from the Treatiſe *Niſchmath chajim* [‖], written by Rabbi *Manaſſeh ben Iſrael*, to the End we may give the Reader the Rabbinical Notion of the Careſſes a Soul meets with from the Souls of Friends and Relations,

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[*] Pſ. 118. 20. [†] Prov. 27. 20. [‖] Fol. 28. Col. 1.

upon its firſt Arrival in Paradiſe. The Paſſage runs thus: “When a Soul firſt enters into Paradiſe, particularly, if it be ſuch a One as is belov'd of, or related to Any (*already there*) immediately they welcome her with pleaſant Countenances; and in like Manner as the People of this World, delighting to hear News from diſtant Parts, put many Queſtions to Strangers concerning them, ſo do the Righteous, who are already in Paradiſe, welcome the Arrival of their Friends and Kindred, and aſk them concerning the Affairs of this World.” Yet the Rabbins ſay, that the Dead are acquainted with every Thing that paſſes in the World, without the Means of ſuch Information. Strange Conceits of Ignorance and Extravagance. Yet what a Veneration hath there at all Times appear'd in the Chriſtian World for the Traditionary Authorities of the Rabbins. But ſurely it will ceaſe in the Boſom of every Reader of thoſe Pages.

XIX. We ſhall cloſe this Head with an Authority from the celebrated Rabbi *Meir* for the Literal Senſe of the Rabbinical Accounts of Paradiſe. In his Treatiſe *Avodath hakkodeſch* [*], he expreſſes himſelf thus: “We have ſaid already, in the 27th Chapter, that all that is recorded concerning the Creation of the World, concerning Paradiſe, the Tree of Life, and the Tree of Knowledge, likewiſe concerning the Four Rivers, is to be underſtood according to the Letter, and not figuratively, as Allegories or Ænigma's: Far from it? And therefore Every one, who is call'd an *Iſraelite*, is obliged to believe, that All that our Sages, of Bleſſed Memory, have written concerning Paradiſe, is literally the Truth, and neither

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[*] Fol. 45. Col. 4.

“ Parable, Hyperbole, nor Extravagance. And
“ they all agree in This, ſo that we ought to
“ make no Manner of Doubt concerning it, that
“ there is, in Particular a Paradiſe upon Earth.”
This Fence of the Literal Senſe of the Rabbinical Accounts of Paradiſe, being rais'd by a Rabbin of ſuch Diſtinction and Authority, we cannot eaſily apprehend, that any *Jew* will be found hardy enough to attempt to break it down.

Of

Of HELL.

I. *The ſeveral Rabbinical Appellations of Hell.* II. *The Time of its Creation.* III. *Of the Upper and the Lower Hell.* IV. *The Extent of Hell.* V. *Its local Diviſions.* VI. *Of the Fire of Hell.* VII. *Of the Infernal Angels appointed for the Puniſhment of the Wicked.* VIII. *Of the Gates of Hell.* IX. *Of the Sink of Hell.* X. *Of a Canal or River which runs out of Hell.* XI. *Of a certain Hole in Hell.* XII. *Of the Inhabitants of Hell.* XIII. *A particular Account of the Puniſhment in Hell.* XIV. *That the Wicked go down to Hell immediately after Death.* XV. *Of the Sabbath, as a Time of Reſt for the Damn'd.* XVI. *A Rabbinical Fiction upon the Sabbath.* XVII. *How long the Puniſhments in Hell are to continue, and of Prayers for the Delivery of Souls from Hell.* XVIII. *Of the Puniſhment of Idolaters and Hereticks.* XIX. *Of the Redemption of the Wicked from Hell.*

I. THE Rabbins aſſign to Hell a great many Appellations; but the general One which obtains among them, is, *Gebinnom.* Upon which, Rabbi *Elias*, in his Treatiſe *Thiſchbi*, * writes thus:
“ Our Rabbins of Bleſſed Memory, have call'd
“ the Place, in which the Wicked are puniſh'd

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* Fol. 14. Col. 2.

“ after

"after Death, *Gehinnom*; becauſe the Valley of the Son of *Hinnom*, which is near to *Jeruſalem*, was a Place of Pollution and Filthineſs; Children having been there burnt to the Idol [*] *Moloch*". Then follows this Contradiction. "'Tis deriv'd *(the Word Gehinnom)* from the Word *Ge*, which ſignifies a *Valley*; and the Word *Naham*, which denotes *Crying* or *Lamenting*, on Account of the Lamenting or Crying of the Children that were burnt there."

Rabbi *David Kimchi*, in his Comment on 2 *Kings*, 23. 10. writes in the following Manner. "The Place, in which the Children were made to paſs through the Fire, was call'd *Tophet*, on Account of the Beating of Drums and of Dancing, which were perform'd in that Sacrifice, to drown the Cries of the Son (*in the Fire*) which elſe would have been heard by the Father, and mov'd him to ſuch Compaſſion as to take his Son out of their (*the Sacrificer's*) Hands: (the Beating of Drums being ſignified by the Word *Typim*) But this Place was a Valley, which belong'd to a Man (*of the Name of*) *Hinnom*: And it was call'd *Gehinnom*, that is, *Hinnom's* Valley; and *Ge ben Hinnom*; that is, the Valley of the Son of *Hinnom*. But here (*in the Text*) it is written *Lene Hinnom*; that is, in the Valley of the Children of *Hinnom*; becauſe the Place belong'd to the Children of *Hinnom*. But *Joſias* polluted the Place, by cauſing Dead Carcaſſes and Carrion to be thrown there; and thereby made it nauſeous and offenſive, to the End it might no more enter into the Minds of People, to burn a Son or a Daughter, or make them paſs through the Fire to *Moloch*."

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[*] 2 Kings, 23. 10.

The ſame Rabbi, in his Expoſition on *Pſ.* 27. 13. ſays, "*Gehinnom* is a Place in the Land of *Canaan*, near to *Jeruſalem*. It was much contemn'd on Account of the Filth and Carrion which were thrown there. In this Place it was the Cuſtom to keep a perpetual Fire, for the Burning and Conſuming of Bones and other Refuſe and Impurities. For which Reaſon the Place, in which the Wicked are puniſh'd, is call'd *Gehinnom*."

The other Rabbinical Names aſſign'd to Hell are deliver'd in the Talmud Treatiſe *Eruvin* [1], in the following Manner. "Hell hath Seven Names; *viz. Scheol*, i. e. Hell: *Abbaddon*, i. e. Deſtruction: *Bor Schachath*, i. e. The Grave of Corruption: *Bor Schaon*, i. e. The Grave of Horror. *Tit hajaven*, i. e. The miry Clay: *Zalmaveth*, i. e. The Shadow of Death or Darkneſs: and *Erez tachtith*, i. e. The nether Parts of the Earth. It is call'd *Scheol*; as it is written, [2] *Out of the Belly of* (Scheol) *Hell cry'd I, and thou heardeſt my Voice*. It is call'd *Abbaddon*; as it is written, [3] *Shall thy loving Kindneſs be declar'd in the Grave? or thy Faithfulneſs in* (Abhaddon) *Deſtruction?* It is call'd *Bor Schachath*, as it is written, [4] *For thou wilt not leave my Soul in Hell; neither wilt thou ſuffer thine holy one to ſee* (Schachath) *Corruption*. It is call'd *Bor Schaon* and *Tit hajaven*; as it is written, [5] *He brought me up alſo out of* (Bor Schaon) *an horrible Pit; out of* (Tit hajaven) *the Miry Clay*. It is call'd *Zalmaveth*; as it is written, [6] *Such as ſit in Darkneſs and in* (Zalmaveth) *the Shadow of Death*. It is alſo call'd *Erez tachtith* as we have learned and know from Tradition."

But the Treatiſe *Niſhmath Chajim* [7] cites an Authority

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(1) Fol. 19. Col. 1. (2) Jon. 2. 2. (3) Pſ. 88. 11.
(4) Pſ. 16. 10. (5) Pſ. 40. 2. (6) Pſ. 107. 10. (7) Fol. 32. Col. 12.

for the laſt of theſe Names from *Ezekiel* 31. 18. *Yet ſhalt thou be brought down with the Trees of Eden unto* (Erez tachtith) *the nether Parts of the Earth*; and likewiſe from *Pſ.* 63. 10. *They ſhall go* (Tachtioth) *under the Earth*.

II. The Treatiſes *Medraſh Miſchle*, and *Jalkut Chadaſh* teach, that Hell was created before the World; but in other Rabbinical Writings it is ſaid, as we have ſhewn already, that Hell was created on the Second Day of the Creation of the World. To what we have already cited concerning this Matter, under other Heads, we add the following Paſſages. Rabbi *Bechai*, in his Expoſition on the Five Books of *Moſes* [1], delivers himſelf in the following Manner: “It is mentioned in the *Medraſh*, why was it not ſaid on the Second Day of the Creation, *It was good*, as was ſaid on all the other Days of the Creation? Of which we read, *And God ſaw, that it was good*. This happen'd becauſe Hell was created on that Day: As it is ſaid, [2] *For Tophet is ordain'd of Yeſterday (of Old)*. In *Jalkut Schimoni* [3] it is ſaid, “On the Firſt Day God created Heaven, Earth and the Light. On the Second Day he created Hell, the Firmament, and the Angels,” And in *Niſhmath Chajim* [4] and other Treatiſes, we meet with the following Paſſage: “In the Chapters of Rabbi *Elieſer*, it is ſaid, The Holy and Bleſſed God, on the Second Day, created the Firmament, the Angels, the Fire of Man, and likewiſe the Fire of Hell”

We cloſe this Article with a Paſſage from the Treatiſe *Aſarath Maamaroth*,[5] in which a Step ſeems to be made towards reconciling the Rabbins upon

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(1) Fol. 5. Col. 4. (2) Iſ. 30. 33. (3) Fol. 5. Col. 4. (4) Fol. 32. Col. 2. (5) Fol. 85. Col. 1.

this Matter. 'Tis there ſaid. “There will hereafter be no Hell. But this is to be underſtood of the Fire which was created on the Second Day; the Chaſm of which (*or the Place containing the Fire*) which was created before the World, ſhall be ſanctified.

III. As the Rabbins ſpeak of Two Paradiſes, ſo do they likewiſe of Two Hells, an Upper and a Lower. Upon this the Treatiſe *Avodath Hakkodeſch*[1], gives us the following Paſſage: “As there is an Upper and a Lower Paradiſe, ſo likewiſe is there an Upper and a Lower Hell.” In the Treatiſe *Megalleh Amykkoth*, [2] it is ſaid, “As there is a Paradiſe above in Heaven, ſo is there a Paradiſe below on Earth, and as there is a Hell in Heaven, ſo likewiſe is there a Hell on Earth.” And in the Treatiſe *Niſhmath Chajim*[3] it is deliver'd thus: “They (*the Rabbins*) have ſaid, that as there is a Hell here below, ſo likewiſe is there a Hell above.” But the little *Jalkut Rubeni*[4] is much more particular. 'Tis there ſaid, “The Holy and Bleſſed God created a Hell here below, for Thoſe who accepted not of the Covenant of Circumciſion, and who believ'd not in the Holy and Bleſſed God, nor kept the Sabbath. He hath likewiſe created a Hell above for thoſe ſinful *Iſraelites*, who tranſgreſs the Commandments of the *Law*, and do not repent.

IV. To What we have, under the Head of Paradiſe, deliver'd from the Rabbins concerning the Extent of Hell, we here add the following Paſſage from the Treatiſe *Schalſcheleth Hakkabala* [5] written by Rabbi *Gedaljo*. 'Tis there ſaid, “I have found it ſaid in the *Medraſh*, on the Song of *Solomon*, that

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(1) Fol. 47. Col. 1. (2) Fol. 78. Col. 2. (3) Fol. 35. Col. 2. (4) Num. 4. (5) Fol. 86. Col. 1.

" the Land of *Egypt* is Four Hundred Miles long and wide; and *Æthiopia* Sixty Times as large as *Egypt*; and that the World is Sixty Times as large as *Æthiopia*; and that the World is in Length as far as one can walk in Five Hundred and Twenty Years; and in Breadth as far as one can walk in Five Hundred Years. But that Hell is Sixty Times larger than the whole World. By which it appears, that it would require 30,000 Years to travel through Hell; and that the World in Compariſon with Hell, is no more than the Cover of a large Veſſel, is to the Veſſel it ſelf." If the World and Hell were Ten Times larger, we are ſatisfied, that neither of them could furniſh out more ridiculous Conceptions. O, Human Nature! How far art thou fallen in the Rabbins from thy original Dignity and Beauty!

V. We ſhall now quote the Rabbins for their Accounts of the Manner in which Hell is laid out or divided. In the Treatiſe *Avodath Hahkodeſch* *, we are told, "The Puniſhment of the Wicked is not alike among them all: But the Puniſhment of one is different from that of another; and the Puniſhments vary in Degrees of Heavineſs. For which Reaſon there are in Hell, the Place of Judgment, Seven *Medoroth* (*or Manſions*): the Names of which (*Place of Judgment*) our Rabbins of Bleſſed Memory, have given us in the Talmud Treatiſe *Eruvin* †; where we thus read: Rabbi *Jehoſcha*, Son of *Levi*, hath ſaid, Hell hath Seven Names, *viz. Scheol*, *Abbaddon*, *Bor ſchachath*, *Bor ſchaon*, *Tit hajaven*, *Zalmaveth*, and *Erez tachtith*. And each of theſe Names is aſſign'd to a diſtinct Abode (*or Diviſion of Hell*) all which (*Abodes*) are, together, call'd *Gehinnom*, i. e. Hell. And theſe Names agree in Number with the Names that are aſſign'd to *Jezer hara* (i. e. *Corrupt Nature*) which Names are ſet down in the Talmud Treatiſe *Succa*, [1] in the following Manner. The Rabbi *Jehoſcha ben Levi* hath ſaid, Corrupt Nature hath Seven Names. The Holy and Bleſſed God hath call'd her *Evil*: as it is ſaid, [2] *The Imagination of Man's Heart is Evil from his Youth*. *Moſes* call'd her *Uncircumcis'd*; as it is ſaid, [3] *Circumciſe therefore the Foreſkin of your Heart*. *David* call'd her *Unclean*; as it is ſaid, [4] *Create in me a clean Heart*; becauſe it was *Unclean*. *Solomon* call'd her an *Enemy*; as it is ſaid, [5] *If thine Enemy be hungry, give him Bread to eat.* *Iſaiah* call'd her a *Stumbling Block*; as it is ſaid, [6] *Caſt ye up, caſt ye up, prepare the Way*; *take up the Stumbling Block*. *Ezekiel* call'd her a *Stone*; as it is ſaid, [7] *I will take the Stony Heart out of their Fleſh, and will give them a Heart of Fleſh.* *Joel* call'd her the *Northern*; as it is ſaid, [8] *But I will remove far off from you the Northern.*"

The ſame Treatiſe *Avodath hakkodeſch* [9], gives us the following Account out of *Sohar* "There are Seven Palaces in Hell, anſwering to the Seven Names which are aſſign'd to the *Part of Evil*, and likewiſe to the Seven Names which are given to Hell." This Matter is deliver'd in the ſame Manner in the Treatiſe *Niſhmath Chajim*, [10] But a more remarkable Paſſage on this Point we find in the Treatiſe *Reſchith Chochma* [11]. 'Tis there ſaid, "In Hell there are Seven Dwellings (*or Diviſions*); and in each Diviſion Six Thouſand Houſes; and

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* Fol. 47. Col. 1. † Fol. 19. Col. 1.

(1) Fol. 52. Col. 1. [2] Gen. 8. 21. [3] Deut. 10. 16. [4] Pſ. 51. 10. [5] Prov. 25. 21. [6] Iſ. 57. 14. [7] Ezek. 11. 19. [8] Joel 2. 20. [9] Fol. 46. Col. 3. [10] Fol. 31. Col. 1, 2. [11] Fol. 47. Col. 2.

in each Houſe Six Thouſand Cheſts; and in each Cheſt Six Thouſand Barrels of Gall.

In the Manuſcript-Treatiſe *Raziel*,[*] it is ſaid, that each of theſe Seven Hells (*or Diviſions of Hell*) is as far in Depth as One can walk in 300 Years. But in the *Jalkut Chadaſh* [†] it is ſaid, "Every Hell is 300 Miles in Length, 300 Miles in Breadth, 100 Miles thick, and 100 Miles deep." The Reader obſerves, that the Rabbins range Hell under the ſame Number of Diviſions they do Paradiſe.

VI. Our next Quotations are upon the Fire of Hell. And, according to the Rabbins, that Fire hath Seven different Degrees of Heat, anſwering to the ſeven Diviſions under which they range the Infernal Regions. In the *Treatiſe Avodath hakkodeſh*, [†] &c. It is ſaid, "Thoſe who have been Tranſgreſſors againſt their own Souls, do not all ſuffer in one Dwelling (*or Diviſion of Hell*) or one Fire. But Every one is aſſign'd to this or that Dwelling (*or Diviſion*) according as he hath deſerv'd. For which Reaſon, the Fire of one Diviſion is more fierce and devouring than that of another. So that our Rabbins have ſaid, the Fire in the Firſt Diviſion is not a ſixtieth Part ſo fierce as the Fire in the Second. And that That is the Difference, with reſpect to Violence, between all the other Fires; each gaining from the Firſt an Encreaſe of Sixty fold in the Fierceneſs of its Flame.

The Treatiſe *Emek Hammelech* informs us, that the Fire of the Lower Hell hath its Origin in, and is fed from that of the Upper Hell. And the Treatiſe *Niſhmath Chajim* [‖], in the Account there given of the Force and Vehemence of Hell-Fire, has Words to the following Effect. "It (*the Fire*) is able to burn the Souls of the Wicked; which no Terreſtial Fire can do."

VII. We now come to the Rabbinical Accounts of the Infernal Angels appointed for the Puniſhment of the Wicked. Upon this Matter the Treatiſe *Emek Hammelech* [§] runs thus, "There is in each of the Dwellings (*or Diviſions*) an Angel, who is ſet over it, who is ſubject to the Power of *Duma*; and who hath Thouſands upon Thouſands near him; who executes Judgment on the Wicked according as they have deſerv'd." And Rabbi *Menachem von Rackenet*, in his Expoſition on the Five Books of *Moſes*, [*] ſays, "There are Three which govern in Hell, under the Power of *Duma*; namely, *Maſchith*, *Af* and *Chema*; and under them all the Bands which judge and puniſh the Wicked. Theſe Bands ſhake all Hell; and the Noiſe is heard as far as the Firmament of Heaven. And the Voices of the Wicked, who are under their Hands, are heard, crying out, Woe, Woe, and there are none to pity them.

This *Duma*, it ſeems, is the Prince of Hell: Thus the Old Treatiſe *Nazzachon* ſays: "The Prince of Hell is call'd *Duma*". Concerning this *Duma*, the *Jalkut chadaſh* [†] gives us the following Paſſage: "When *Moſes* ſaid, [‖] *Againſt all the Gods of* Egypt *I will execute Judgement*, *Duma*, the Prince of *Egypt* retir'd 400 Miles from thence: And the Holy and Bleſſed God ſaid to him (*Duma*): This Judgement I have already reſolv'd on, [§] *I will puniſh the Hoſt of the High ones*. Then was *Duma* deprived of his

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[*] Fol. 47. Col. 1. [†] Fol. 144. Col. 2. [‖] Fol. 34. Col. 1.

[§] Fol. 144. Col. 2. [‖] Fol. 118. Col. 2. [*] Fol. 34. Col. 3. [§] Exod. 12. 12. [†] page 129.

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“ Dominion, and ordain'd a Prince of Hell. “ But others ſay, He was ſet over the Dead.

In the Treatiſe *Emek Hammelech*, † this Prince of Hell is mention'd by the Name of *Arſiel*, thus, “ *Arſiel*, the Prince of Hell, ſtandeth before the “ Souls of the Righteous, to the End they may not “ pray to the Holy and bleſſed God for the Wicked; to the End he (*God*) may give them (*the* “ *Wicked*) into his Power, caſt them down into the “ Abyſs of Deſtruction.

The Treatiſe *Sephir Chaſidem*, † gives an Account of Two Secretaries, appointed for the Writing out the Aſſignments of Lotts in Paradiſe or Hell. The Words run thus, “ There are two Secretaries in Hell, who write, This is the Place “ for *N*. And this is the Place for *N*. For every “ Man, Good and Bad, hath his Place allotted him “ in Paradiſe or Hell.”

VIII. Concerning the Gates of Hell, the Rabbins differ very widely from one another. In the *Jalkut Shimoni* * we read, “ Hell hath 8000 Gates; “ And God will, at ſome Time, releaſe the “ wicked *Iſraelites*, and the Righteous among the “ Nations (*out of Hell*); when he will ſay to the “ Angels, *Gabriel* and *Michel*, open the Gates of “ Hell, and bring them up. Then will they go “ with their Keys and open the 8000 Gates of “ Hell.” The like Extravagance is aſſerted by the Rabbi *Akkiva*, with this Difference, that according to him, the Gates of Hell are 40,000 in Number. The little *Jalkut Rubeni*, ‡ ſpeaks of Hell Gates in the following Manner: “ In Hell there “ are 50 Gates; which are full of Holes; and into

“ which the feet of the Wicked are put: And they (*the Wicked*) cry: O, Woe on theſe Feet!

But in the Treatiſe *Emek Hammelech*, it is ſaid, * “ Hell hath 7 Gates: And in Hell are 7 Dwellings “ (*or Diviſions*).” And in the *Niſhmath Chajim*, † “ There are 7 Dwellings in Hell; and Hell hath “ likewiſe 7 Gates, through which the Wick- “ ed enter into the ſame.” Rabbi *Eliezer*, 43 Chapter, likewiſe ſays, that Hell has 7 Gates. And with theſe Accounts agrees the *Alcoran*; for there it is ſaid, “ Certainly Hell is the Place which “ is prepar'd for all of them (*the Unbelievers*): The “ ſame hath 7 Gates; and each (*Gate*) hath its “ particular Diſtrict or Diviſion.

But the Talmud Treatiſe *Eruvin* ‖ differs, upon this Matter, from all the foregoing Accounts: For that Treatiſe mentions only Three Gates of Hell: “ One ('tis there ſaid) is in the Deſart; one in the “ Sea; and one in *Jeruſalem*. In the Deſart is one; as it is ſaid, § *They and all that appertained to* “ *them, went down alive into the Pit*. In the Sea is “ One; as it is written, †‡ *Out of the Belly of Hell* “ *cry'd I and thou heardeſt my Voice*. in *Jeruſa-* “ *lem* is One; as it is written, ** *Whoſe Fire is in* “ Zion, *and his Furnace in* Jeruſalem. But Thoſe “ of the Houſe of Rabbi *Iſmael* teach, that the “ Words, *whoſe Fire is in* Zion, denote Hell; and “ that the Words, *and his Furnace in* Jeruſalem, “ denote the Gates of Hell.

IX. Though we have declar'd it to be our Deſign to avoid, in this Volume, the Mention of any Thing from the Rabbins, which may be offenſive to pure Imaginations; yet we think the following Account,

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† Fol. 50. Col. 4. * Fol. 46. Col. 1. ‡ Num. 1.

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* Fol. 144. Col. 2. † Fol. 39. Col. 1. ‖ Fol. 19. Col. 1.
§ Numb. 16. 33. †‡ Jon. 2. 2. ** Iſ. 31. 9.

tho' it may go near to offend in this Manner, is too remarkable to be omitted upon this Subject of the Rabbinical Hell. We find it in the Treatiſe *Emeck Hammelech*, * and in ſeveral other Writings of the Rabbins. “All the Filthineſs of the Wicked, “who are puniſh'd in Hell, falls down into the “lowermoſt Dwelling, which is called the *Avaddon*, i. e. *Deſtruction*. And to this there is a “Deſcent by Steps, which is called *Zoab rothachath*. In this Dwelling there is not a Spark of “Holineſs. In this Dwelling are all the unclean “Souls, together with the Poiſon and Excrements “of the Serpent which polluted *Eve*. The Steps “*Zoab rothachath* lead down to the lowermoſt “Dwelling of Hell, into which falls all the Filthineſs of the Souls which inhabit the Dwellings “above it. It is a Jakes into which falls all their “Excrements: And in it there is not one Spark of “Holineſs. And therefore it hath the Name *Zoab* “*rothachath*, (*the Name of the Deſcent into it, to* “*make this Account conſiſtent*) i. e. *Boiling Filth*; “according to the Myſtery of the Words, † *Full* “*of Vomit and Filthineſs, ſo that there is no Place* “*clean.*

X. The following Quotation will give the Reader an Account of a certain Canal, or River, which runs out of Hell. We take it from the *Jalkut Chadaſch*, ‖ “The Holy and bleſſed God found it neceſſary to “place the Firmaments between the Waters, as a “Partition to divide them, becauſe of the Channel “which comes out of Hell, and paſſes into the “Abyſs. And were it not, that the Waters were “thus divided by the Firmament, Water would be “the Deſtruction of thoſe that drink it. But the

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* Fol. 15. Col. 3. † Iſ. 28. 8. ‖ Fol. 166. Col. 1.

“Firmament, which paſſeth between the Upper “and Lower Water, cauſeth that the bad Water “returneth to its firſt Place; and that none of it “floweth out into the World. Yet in the Time of “*Eliſha*, there did ſpurt out as much as might be “contain'd in one's Mouth.

XI. We find in the Treatiſe *Kol Bochim*, * the following Account of a certain Hole in Hell. “In “thoſe Dwellings there is a Hole which is called the “Abyſs of Hell; out of which come many of the “Obſervers of the Law. When the Righteous in “the World increaſe, then is the Hole kept cloſe “ſhut up, and none go out of it. But when the “Wicked in the World encreaſe, then is the Hole “open'd; and many of the Obſervers of the *Law*, “and Multitudes of Others, who were lock'd up, “come out of it, and diſperſe themſelves throughout the ſeveral Dwellings.” The Drift of this extravagant Account, or the Reaſon of this Hole, in the Rabbinical Syſtem of Hell, is beyond the Reach of our Conceptions.

But Rabbi *Menachem von Rakanet*, in his Expoſition of the Five Books of *Moſes*; ſpeaks of a Hole that is made as an Out-let from Hell into the World. His Words run thus; † “Rabbi “*Nechunja*, the Son of *Joſe* hath ſaid, there is “in Hell a Place, cut out (*or a Hole Made*) for “the Souls of the Wicked to paſs through; and “at the ſame they go out, and range about in “the World, and have no Reſt. They come “before the Gates of Life; but being thruſt “away, they return into the World. But who “are Thoſe? Such as have broke their Covenant, aud not endeavour'd to propagate their “Kind (*in the World*).

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* Fol. 20. Col. 4. † Fol. 70. Col. 4.

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XI. We ſhall now quote the Rabbins for their general Accounts of thoſe that go down to, or become Inhabitants of Hell. In the Treatiſe *Niſhmath Chajim,*[*] We find the following Paſſage. “That which it imports thee to know concerning “Hell is this: That in the ſame Manner as when “One buyeth Veſſels, at Second-Hand of a “Stranger; ſome of them, in order to their “being clean'd, require only to be waſh'd in cold “Water; others of them, in order to their being “fill'd for Uſe, require a Waſhing in hot Water; “others again, for that End require to be made “red hot in the Fire: And as Earthen Ware, “which hath been uſed by Strangers, can never “be reſtor'd to Perfection (*for the Uſe of* Jews, “*the Author means*) but muſt be broke to Pieces: “Such is the Caſe with Reſpect to the Puniſhment “of Souls: For if a Soul is polluted with an Evil “Faith, and with abominable Works, and is not “waſh'd with the Nitre of the Commandments of “God, then doth ſhe remain, without Repentance, “defil'd; and her Sins are Stains upon her, from “which ſhe is not to be cleans'd but in Hell. Yet “Puniſhment (*in Hell*) is not alike to all Men. “For as to the Righteous, who have wrought once “or twice the Works of the Wicked, and tranſgreſſed the *Law* (for, in Truth, there is no “One ſo Righteous upon Earth, as to do Good, “and not commit Sin) Theſe undergo no greater “Matter than to be waſh'd in Water, and to continue a little Time in Hell; for they quickly “paſs through it. And our *Cabaliſts* are of Opinion, that moſt of the Righteous who appear upon “Earth, are ſubject to this Puniſhment, in order “to their being cleans'd from their Stains.” Con-

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[*] Fol. 82. Col. 2.

formably

formably with This, we are told in the Treatiſe *Matteh Aharon*[*], “Even a Righteous Man is conducted through Hell, by Way of Attonement “for his Offences.

In the *Jalkut chadaſh* [†], we find the following Paſſage: “All Mankind muſt go down into Hell; “even Thoſe that are not wicked, as well as Thoſe “that are; but Thoſe who are not wicked come “out again ſoon: Whereas Thoſe who are “throughly wicked, and never once thought “of Repentance, never come out again. The “perfectly Righteous (*What Contradictions!*) deſcend into Hell, in order to bring from thence “ſuch Souls as did in this World think of Repenting, but were ſnatch'd away before they “could perform it. Such Souls as theſe, the Righteous bring out of Hell.” But Rabbi *Napthali*, in his Treatiſe *Emek hammelech*, [‖] has open'd this Myſtery much more refulgently, and with ſuch an Air of Confidence in the Truth of his Matter, as would induce a *Jew* to think he had been perſonally in Hell before he wrote it; tho' we find no Agreement between his Account, and Rabbi *Jehoſhas*. He there ſays, “There is no Righteous Man “among the *Iſraelites*, who goeth not into Hell, “and who paſſeth not through it: For Hell encompaſſeth Paradiſe and the Sanctuary, ſo that “he is neceſſarily obliged to make his Way through “Hell. But for his Buſineſs there, more than the “Neceſſity of paſſing that Road, it is only to “bring away with him, through the Power of his “Works, ſome wicked *Iſraelite* there, who is without Apparel, and whom he covers under his “Cloak or other Garment.

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[*] Fol. 51. Col. 1. [†] Fol. 57. Col. 1. [‖] Fol. 23. Col. 4.

But

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But the Treatiſe *Medraſh Tillim* * gives us a different Account of Things. 'Tis there ſaid, in a Comment on the Sixth Pſalm, "Rabbi *Meir* hath ſaid, Circumciſion is delightful: For the Holy and Bleſſed God did promiſe unto *Abraham*, that None, who were circumcis'd, ſhould go to Hell: As it is ſaid, † *In that ſame Day, the Lord made a Covenant with Abraham*, and Who are they then that go down (*to Hell*)? What follows the above-cited Words? ‖ *The Kenites, and the Kenizzites, and the Kadmonites.* And ſo ſpeaks *Ezekiel, Go down, and be thou laid with the Uncircumcis'd.* But Hereticks, who have fallen away from the True Faith, and wicked *Iſraelites*, who have denied the Holy and Bleſſed God, are cloathed with a Fore-skin in ſuch Manner, as if they had not been circumcis'd: And they fall into Hell; as it is ſaid, § *He hath put forth his Hand againſt ſuch as be at Peace with him: He hath broken his Covenant.*

A very ſtrange Paſſage, upon this Article of Circumciſion, as it relates to Hell, we find in the Treatiſe *Bereſchith Rabba* ** running thus: "Rabbi *Levi* hath ſaid, *Abraham* ſhall hereafter ſit at the Gate of Hell, to prevent an *Iſraelite*'s entring into it. But what doth he with Reſpect to thoſe (*Iſraelites*) whoſe Tranſgreſſions are too numerous? He taketh the Fore-skins from Male-Infants, who died before they were circumcis'd, and putteth them upon thoſe (*Iſraelites*) and ſendeth them down to Hell. And This is what is ſaid, *He hath put forth his Hands*, &c.

Another as ſtrange Account of this Matter, we find in the Treatiſe *Schemoth Rabba* ††, deliver'd in

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* Fol. 7. Col. 2. † Gen. 15. 18. ‖ Ibid. v. 19. § Pſ. 55. 20. ** Fol. 43. Col. 2. †† Fol. 5. Col. 1.

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the following Manner: "The Circumcis'd go not down to Hell. Rabbi *Berachi* hath ſaid, what doth the Holy and Bleſſed God, to the End Hereticks, the Deniers of his Being, and the wicked *Iſraelites* may not ſay: Becauſe we are circumcis'd we ſhall not go down to Hell? He ſendeth an Angel, who putteth Fore-Skins on them, and they go down to Hell: As it is ſaid, * *He hath put forth his Hand*, &c.

XIII. We ſhall now cite a very particular Rabbinical Account of the Puniſhment of the Wicked in Hell. It is in the Treatiſe *Torath Adam* †, and is given in the following Manner: "Rabbi *Jehoſcha ben Levi* hath ſaid, Upon meaſuring the Firſt Houſe of the Dwellings of Hell, I found it to contain 100 Miles in Length, and 50 Miles in Breadth. In it there are many Caverns; and in them are fiery Lions: And when a Man falls into one of thoſe Caverns, the Lions devour him: And when he is conſum'd, he appears again as perfect as if he had not been touch'd with the Fire: And then are they, who are thus reſtor'd, thrown again into the Fire of every Cavern in the Firſt Abode or Diviſion. And I meaſur'd the Second Houſe, in the Second Abode or Diviſion, and found the ſame in all Reſpects as the former. And I enquired concerning the Firſt Houſe, and the Order that was obſerv'd there; and was told, that in the Firſt Houſe are Ten Nations of the Seventy Nations (*ſo the* Jews *divide and denominate all the Inhabitants of the Earth, themſelves excepted, as is particularly ſhewn in the former Volume*): "And among them is *Abſalom.* And one Nation ſaith to another, If we have

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* Pſ. 55. 20. † Fol. 97. Col. 1, 2, 3.

"ſinned,

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“ ſinned, becauſe we receiv'd not the Law, what then is your Tranſgreſſion? And the Interrogators receive this Anſwer, We have ſinned like you. And they ſay unto *Abſalom*, tho' thou didſt not receive the *Law*, yet did thy Forefathers receive it: Why art thou then thus puniſh'd? And he anſwers them, becauſe I deſpis'd my Father. And there riſeth up an Angel, who beateth Every one with a fiery Whip: And he is call'd *Kuſchiel*: And he ſaith, Throw them in; and they are thrown in and conſum'd with Fire. Then are Others brought forth, whom he likewiſe beats: And then are they likewiſe thrown into the Fire. And thus are all of them ſerv'd, till All have had their Doom. At the End of all, *Abſalom* is brought forth, in order to his receiving the ſame Puniſhment. But then there is heard a Voice from Heaven, ſaying, Beat not him; neither burn him, becauſe he is one of the Sons of my Beloved, who ſaid at Mount *Sinai*, [*] *All that the Lord hath ſaid, will we do, and be obedient.* When the Beating and Burning of the Wicked are at an End, then come they (*the Wicked*) forth again out of the Fire, in ſuch Manner as if they had not been hurt by it. Then are they beat and toſs'd into the Fire again: And thus they are puniſh'd Seven Times in the Day, and Three Times in the Night. But *Abſolom* is exempted from it all, becauſe he was the Son of *David*.”

“ In the Second Houſe, in the Second Abode (*or Diviſion of Hell*) there are likewiſe 10 Nations, (*of the Seventy*): And among them is *Doeg*: And the Name of him who ſcourgeth them, is *Labariel*. But *Doeg* is exempted from all, becauſe he was of the Poſterity of Thoſe who ſaid at Mount *Sinai*, *All that the Lord hath ſaid, that will we do*, &c.

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[*] Exod. 24. 7.

“ In the Third Houſe, are likewiſe ten Nations; which are puniſh'd in the ſame Manner. And among them is *Korah* and his Company. And the Name of him that ſcourgeth them, is *Schafriel*. But *Korah* and his Company are exempt from Puniſhment, becauſe they ſaid, *All that the Lord hath ſaid, will we do*, &c.

“ In the Fourth Houſe, are likewiſe ten Nations, who are puniſh'd in the ſame Manner: And *Jeroboam* is among them. And the Name of him, that ſcourgeth them, is *Maccathiel*. But *Jeroboam* is exempt from Puniſhment, becauſe he ſtudied the *Law*, and was a Deſcendant of the Children of *Iſrael*, who ſaid at Mount *Sinai*, *All that the Lord hath ſaid, will we do*, &c.

“ In the Fifth Houſe, is the ſame Number of Nations, and their Puniſhment is the ſame: And *Ahab* is among them. And the Name of him that ſcourgeth them, is *Chatriel*: But *Ahab* is exempt, becauſe he was a Deſcendant of the Children of *Iſrael*, who ſaid at Mount *Sinai*, *All that the Lord hath ſaid, will we do*, &c.

“ In the Sixth Houſe are the like Nations, and the like Puniſhment. And among thoſe Nations is *Micha*: And the Name of him that ſcourgeth them, is *Puſiel*. But *Micha* is exempt from Puniſhment, becauſe it was ſaid at Mount *Sinai*, *All that the Lord hath ſaid, will we do*, &c.

“ In the Seventh Houſe, are found the like Number of Nations, under the like Puniſhment: And *Eliſha*, the Son of *Abijah* is among them: And the Name of him who ſcourgeth them, is *Dalkiel*. But *Eliſha* is exempt, becauſe he was a Deſcendant of thoſe who ſaid at Mount *Sinai*, *All that the Lord hath ſaid, we will do*, &c.

“Such is the Manner, in which the Wicked are Puniſh'd, who are in the 7000 Apartments of each Abode (*or Diviſion of Hell*). And no one ſeeth another, by Reaſon of the Darkneſs in thoſe Places: For all the Darkneſs, which was before the Creation of the World, is there collected together.”

The Rabbins wreak all the Wrath of Hell upon the Seventy Nations: Of the Children of *Iſrael* they are very careful. In the Talmud Treatiſes *Eruvin* * and *Chagiga* †, we find the following Matter: “Rabbi *Lakiſch*, hath ſaid, The Fire of Hell hath no Power over the Sinners among the *Iſraelites*.” And in the Treatiſe *Chagiga* particularly, it is ſaid, “Rabbi *Elieſer* hath ſaid, The Fire of Hell hath no Power over the Diſciples of the Sages; that is to ſay, over Thoſe that have ſtudied the *Law*.” In the *Jalkut Chadaſh* ‖, the Matter ſtands thus. “Nor hath the Fire of Hell any Power over the ſinful *Iſraelites*, ſo as to conſume or deſtroy them; but they go down thither only to be put into ſome Emotion and frighted a little; but ſome indeed, are ſcorched for their Offences. Afterwards, *Abraham*, who kept the Commandments, and who, to Sanctify the Name of God, paſſed through the Fire of the *Chaldeans*, goeth down, and (thro' his Merit) bringeth them out, to the End the Promiſe may be accompliſh'd which was made to him between the Pieces, of which Mention is made *Gen.* 15. 10. For the Holy and Bleſſed God ſet before him Exile, Impriſonment and Hell: And he choſe Impriſonment, becauſe he would deliver his Children from Hell.” In the

Treatiſe *Peſikta Rabatha* ‡, it is ſaid, “Hereafter both the *Iſraelites* and the People of the World ſhall go down to Hell: And the People of the World ſhall be conſum'd and deſtroy'd, but the *Iſraelites* ſhall come out again unhurt: As it is written *, *When thou walkeſt through the Fire thou ſhalt not be hurt*.

The Treatiſe *Berith menucha* † aſſigns the following Reaſon, why the Children of *Iſrael* are ſo lightly puniſhment: “Becauſe the Souls of the Children of *Iſrael* are derived from the Holy Place: Therefore the Puniſhment of the *Iſraelites* in Hell is not ſo ſevere as that of other Nations.

Concerning the Punniſhment in Hell, Rabbi *Bechai*, in his Expoſition of the Five Books of *Moſes* ‖, explaining the Words §, *The Wicked ſhall be turn'd into Hell*, writes in the following Manner: “Our Rabbins, of Bleſſed Memory, have explain'd theſe Words of the lowermoſt Parts of Hell. But when he (*David*) ſays, *Jaſchuſu*, *They ſhall return or come again*; and *Jereda*, *They ſhall go down*, he denotes the Vehemence of that Puniſhment which hath no End. For when they (*the Wicked*) are conſumed in the Fire of Hell, they ſhall return again to a Being, and exiſt as they did before, in order of having their Puniſhment returned upon them. And under ſuch Changes do they paſs for ever: and this is ſignified by the Words, *They ſhall be turned*. I have likewiſe ſeen in *Medraſh* concerning the Order of the Univerſe, that *Scheol* is the Seventh Abode (*or Diviſion*) of Hell, one half of which

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* Fol. 19. Col. 1. † Fol. 27. Col. 1. ‖ Fol. 55. Col. 3.

‡ Fol. 17. Col. 4. * Iſaiah 43. 2. † Fol. 18. Col. 2. ‖ Fol. 171. Col. 3. § Pſ. 19. 17.

"is replete with Fire, the other with Hail; and the Wicked toſs themſelves, from the Fire into the Hail, and from the Hail into the Fire: And the Angel of Hell driveth them as a Shepherd doth his Flock from the Hills to the Vallies, and from the Vallies to the Hills: As it is ſaid, * *Like Sheep they are laid in Hell* (*the* Grave) *Death ſhall feed on them.*

The great *Jalkut Rubeni* gives us the following Account of Hell: † "*Scheol* is half Fire, and half Hail; and therein are many Rivers of Fire. The Seven Abodes (*or Diviſions*) of Hell are very ſpacious: And in each, there are Seven Rivers of Fire, and Seven Rivers of Hail. The uppermoſt Abode is Sixty Times leſs than the Second: And thus the Second is Sixty Times larger than the Firſt (*excellent Rabbins!*) and every Abode is Sixty Times larger than that which precedes it. In each Abode are 7000 Cavarns; and in each Cavarn 7000 Clifts, and in each Clift 7000 Scorpions; each Scorpion hath Seven Limbs, and on each Limb are 1000 Barrels of Gall. There are likewiſe Seven Rivers of the rankeſt Poiſon, which when a Man touches, he burſteth: And the deſtroying Angels judge him and ſcourge him every Moment, half a Year in the Fire, and half a Year in the Hail and Snow. And the Cold is more intolerable than the Fire.

The following Quotation will ſhew the Reader another ſurprizing Invention of the Rabbins, for the puniſhment of the Wicked in Hell. The Paſſage is in the great *Jalkut Rubeni* ‖, and runs thus: "I ſaw the *Region*, the Fiery River, which paſſeth before the Holy and Bleſſed God, and iſſu-

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* Pſal. 49. 14. † Fol. 3. Col. 2. ‖ Fol. 107. Col. 1, 2.

eth from beneath the Throne of Glory. It conſiſts of the Sweat of thoſe Beaſts that ſupport the Throne, and which, out of Fear of the Holy and Bleſſed God, ſweat Fire: And as referr'd to this Matter are the Words explain'd, * *A fiery Stream iſſued, and came forth from before him: Thouſand Thouſands miniſtred unto him; and Ten Thouſand Time Ten Thouſand ſtood before him: The Judgement was ſet, and the Books were open'd.* For the Holy and Bleſſed God ſitteth and Judgeth the miniſtring Angels. And when theſe come to Judgement, they are waſh'd in this Fiery River and renew'd. Then the Stream flows forward, and, carrying along with it burning Coals, falls down on the Heads of the Wicked in Hell: As it is ſaid †, *Behold, a Whirl-wind of the Lord is gone forth in Fury, even a grievous Whirlwind; it ſhall grievouſly fall upon the Head of the Wicked.*

In this River, the *Jalkut Chadaſh* ‖ informs us, the Righteous are waſh'd. The Words run thus: "All the Righteous that die muſt be cleanſed in the River *Dinur*, which is the Fiery River; excepting Thoſe who have been put to Death on Account of their Sanctifying the Name of God, becauſe they drank in this World the Cup of Bitterneſs with Joy.

XVI. We ſhall now ſhew the Opinions of ſome Rabbins, that the Wicked go down to Hell immediately after Death. But many of thoſe Writers, as we have ſhewn pretty largely in the former Volume, have quite different Notions of the Matter. Rabbi *Menaſſe Ben Iſrael*, in his Treatiſe *Niſch-*

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* Dan. 7. 10. † Jer. 23. 19. ‖ Fol. 169. Col. 4.

math Chajim *, ſays, "It is held for a certainty among the Sages of the *Iſraelites*, that when the Righteous die in this World, they go into Paradiſe. But the Wicked, when they die, go into Hell." In the Treatiſe *Torath Adam*, we find upon this Matter, the following Paſſage: "The Puniſhment of Hell is inflicted upon Men immediately after their Death. As ſoon as the wicked Man dieth, his Soul is tied to the Globe of Fire; And thence he hangs over the fiery River, which iſſueth from beneath the Throne of Glory, and out of the Elements of that Globe, which hath the Qualities of all Fires. This River floweth down into Hell; and ſhe (*the Soul*) is driven along with it and carried thither.

XV. Our next Article is the Sabbath of the Damn'd, and other Intervals, when, according to the Rabbins, they enjoy a Ceſſation from Torture. Upon this Matter we find in the Great *Jalkut Rubeni* ‡ the following Paſſage: "The Wicked (*in Hell*) have every Day, at the Time of Prayer, an Hour and Half of Reſt. Wherefore, they reſt in the Whole every Day, at thoſe Three Prayers, the Morning, the Evening, and the Night Prayer, Four Hours and a Half, which makes 27 Hours in the Six (*working*) Days of the Week; during which (*Hours*) the Wicked are at Reſt. They likewiſe reſt 24 Hours Reſt at every Sabbath; which, added to the other, make 51 Hours of Reſt in the Week.

The *Jalkut Chadaſh* || ſpeaks of the Ceſſation of the Wicked from Puniſhment in the following Manner: "The Wicked are every Day in Hell,

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* Fol. 19. Col. 1. ‡ Fol. 167. Col. 4. || Fol. 56. Col. 1.

" and

and are not ſuffer'd to ſtir out thence, except at the New Moon and the Sabbath: As it is written, † *And it ſhall come to paſs, that from one New Moon to another, and from one Sabbath to another, ſhall all Fleſh come to worſhip before me, ſaith the Lord.* And when the New Moon, or the Sabbath is ended, One calleth out for the Wicked to return again into Hell. And the Holy and Bleſſed God hath Compaſſion on them Three Times a Day; an Hour and a half at a Time. And This is what the Holy and Bleſſed God giveth in Charge to the Angel, who is ſet over the Gates of Hell; and who keepeth in his Hands Three Keys, wherewith he openeth the Three Gates on the Side of the Deſart, through which they (*the Wicked*) diſcern Something of the Light of the World. And when the Smoak, which ariſeth from the Fire (*of Hell*) hinders their Sight, then come Three Servitors, who are under the Command of the 'foreſaid Angel, and with Fire-Shovels in their Hands, fan away the Smoak, ſo that it may not hinder their Sight (*the Sight of the Wicked*). And thus have the Damn'd at thoſe Times ſome Remiſſion and Repoſe; an Hour and a half each Time; and this happeneth Thrice a Day; and likewiſe every Time that the *Iſraelites* ſay, Amen; Bleſſed be his mighty Name for ever, Amen."

Upon this Article the *Jalkut Schimoni* || ſpeaks thus, in a Comment on *Job.* "Thoſe who go to Hell are puniſh'd every Day in the Year. But towards the Cloſe of the Sabbath, before the *Sedarim* (*an Order, or Set Form of Prayer which the* Jews *put up at the End of the Sabbath*) is over, they are not puniſh'd. But when the

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† Iſaiah 66. 23. || Fol. 149. Col. 1.

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" *Sedarim* is concluded, then cometh an Angel, " who is call'd *Duma*, and who is plac'd over the " Souls of the Damn'd, and taketh their Souls, and " flings them up to the Earth. And This is what " is written, * *Zalmaveth velo Sedarim*, i. e: *Of the* " *Shadow of Death, without any Order*. What is " the Signification of the Word *Zalmaveth*? It " meaneth, Be gone from hence to die, for the *Order* " (*the Prayers of the Jews*) is ended."

Of the Sabbath, as a Time of Reſt for the Damn'd, the *Niſchmath Chajim*, † ſpeaks in the following Manner: " That which imports thee to " know, is This, that even the Wicked, of whom " it is ſaid, that they deſcend into Hell, and aſcend " not from thence, enjoy Reſt on the Sabbath. " The Sabbath is therefore call'd the *Delight*, be- " cauſe thereon both the Upper and the Lower (*the* " *Happy and the Damn'd*) are delighted; as is related " in the Treatiſe concerning Hell.

XVI. We ſhall now entertain the Reader with a Rabbinical Fiction upon the *Jewiſh* Sabbath. We find it in Rabbi *Bechai*'s Expoſition of the Five Books of *Moſes*, ‖ running thus: " It happen'd, " that the wicked *Turnus Rufus* met Rabbi *Akkiva* " on a Sabbath Day; and he asked the Rabbi, " what the Difference was between that Day and " another? Then did Rabbi *Akkiva* ask him, what " Difference there was between one Man and another? " What is the Difference, ſays the Rabbin, " between Thee and another Man, that thou art " by thy Lord advanced to the Dignity thou poſ- " ſeſſeſt, and that Others are not ſo much eſteem'd. " *Turnus Rufus* reply'd, It was becauſe his Lord " would have it ſo. Rabbi *Akkiva* replied: I

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* Job. 10-22. † Fol. 39. Col. 1, ‖ Fol. 91. Col. 1.

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" alſo honour the Sabbath, becauſe my Lord " will have it ſo: As it is the Will of thy Lord, " that thou ſhouldſt be honour'd; ſo it is the Will " of the King of Kings, that we ſhould honour " the Sabbath. Why then, demanded *Turnus Rufus*, " doth this God of yours, do any Work on " the Sabbath? What Work doth he do? ſaid the " Rabbin. *Turnus Rufus* replied, The very Work " he doth on other Days: He maketh the Wind to " blow, and the Rain to fall, the Clouds to aſcend, " the Sun and Moon to riſe, and the Fruits to ripen. " Whereupon Rabbi *Akkiva* ſaid to him, I know " well, that thou art skill'd in the Laws of the " *Hebrews*. When Two live together in the ſame " Court, then doth one give to the other the Mutual " Token (*or an Inſtrument by which they agree,* " *according to the Law, concerning the Office of* " *Carrying to and from one another on the Sabbath*) " and they are allowed to carry certain Things " from one Place to another. But One who liveth " alone in a Court, though the Court were as large " as *Antioch*, carrieth in that Court certain Things " to and again, becauſe there is no Other to take " that Office upon him. Now, Heaven is the " Throne of the Holy and Bleſſed God; and the " Earth is his Foot-ſtool; and the whole Earth is " full of his Glory: And there is no Power in his " World, for to contend with him. Moreover, " Thoſe who did eat the *Manna* in the Wilderneſs, " were Witneſſes of the (*Diſtinction it pleas'd God* " *to annex to the*) Sabbath, becauſe the *Manna* fell " every Day on the Week but on the Sabbath. " But this is not all: For the River *Sabbatjon* " clearly ſhews this Diſtinction, ſince it floweth " during the Six Days, but floweth not on the Sabbath. " Then replied *Turnus Rufus*, ſpeak no " more of the *Manna*; for no ſuch Thing as its " Falling hath happen'd in our Days. And for

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the Story of the River *Sabbatjon*, I don't believe it. Then ſaid Rabbi *Akkiva* to him, Go to the Southſayers and Diviners, and they will convince thee: For on every Day of the Week but the Sabbath, they can, each in his Way, make their Divinations hit well enough. But on the Sabbath they labour in Vain. Get thee to thy Father's Grave for Information; for thou ſhalt on every Day, but the Sabbath, perceive a Smoak to ariſe from it; but on the Sabbath thou ſhalt perceive no ſuch Matter. If the Dead, then can diſcern and diſtinguiſh the Sabbath, how comes it to paſs, that the Living are ignorant of and neglect it. Upon this, *Turnus Rufus* went and beheld his Father's Grave, but could perceive no Smoak to aſcend from it. And he ſaid to Rabbi *Akkiva*, perhaps his Puniſhment is at an End. The Rabbi anſwer'd, Thou ſhalt ſee the Smoak to morrow. And when *Turnus Rufus* ſaw, on the Firſt Day of the Week, the Smoak aſcend from the Grave, he caus'd his Father to be rais'd out of his Grave by Necromancy; and he ſaid to him, Thou didſt not in thy Life-time keep the Sabbath; but now thou art among the Dead thou obſerveſt it. How long is it ſince thou turn'dſt *Jew*. Then anſwer'd his Father, My Son, Every one among you, that keepeth not the Sabbath in a becoming Manner, ſhall, when he cometh among us, obſerve it againſt his Will. Then ask'd *Turnus Rufus*, What is it ye do on the working Days: And his Father anſwer'd, We are puniſh'd on every working Day; but on the Sabbath we have Reſt. On the Eve of the Sabbath a Voice is heard from Heaven, ſaying, Let the Wicked out, that they may have Reſt. And there is an Angel, who is ſet over us, who puniſheth us every Day. And at the End of the Sabbath, when the *Sedarim*, or the *Jewiſh* Form of Prayers, is ended, the ſame Angel calls aloud, ſaying, Ye Wicked, Get ye again into Hell; for the *Iſraelites* have ended their Form of Prayer.

But according to ſome Rabbins, it is not every one of the Damn'd who has Remiſſion from Puniſhment on the Sabbath; for they ſay, that the Dwellers in the lowermoſt Part of Hell, by them call'd *Zoath rotachath*, are excluded that Benefit. Upon this Matter the Treatiſe *Emek hammelech* [*] gives us the following Paſſage: “Whoſoever goeth down thither (*to the Lowermoſt Part of Hell*) hath not the leaſt Spark of Holineſs; but he hath the Excrement of the Old Serpent: Wherefore he aſcendeth not, but remaineth in Hell to all Eternity. Neither on Sabbaths nor Feſtvials doth he come out of Hell, becauſe he never obſerved either one or the other.

But the *Jalkut Chadaſh*,[†] contradicts this laſt Account. 'Tis there ſaid, “The Sabbath is to the Wicked in Hell a Day of Reſt: Nay, they are crown'd with the Crown of the Sabbath. And this Privilege is allow'd even to Thoſe who publickly profaned the Sabbath in the World; for they are crown'd, and take their Reſt likewiſe. But for This they receive a double Puniſhment on the Sixth Day.

XVII. Concerning the Notions of the Rabbins of the Continuance of the Puniſhment of the Wicked in Hell, to what we have already occaſionally cited we add the following Paſſages. In the Treatiſe *Niſchmath Chajim*, [‖] we are told, “Having ſhewn in the foregoing Chapter, that the Souls receive Reward or Puniſhment in their

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[*] Fol. 135. Col. 4.
[†] Fol. 163. Col. 4.
[‖] Fol. 37. Col. 2.

"aſſign'd Image (*their ſeparate Exiſtence*) it is proper to enquire, whether this Puniſhment is Temporal or Eternal. Concerning which, This, I ſay, is the true Deciſion, that according to the Number or Degrees of Tranſgreſſion of Thoſe who have ſinn'd againſt their own Souls (for all Tranſgreſſions are not equal, nor all Men guilty in one and the ſame Degree) they remain a longer or a ſhorter Time in Hell; Some a Twelve-month; Others a longer Time; and Some for all Eternity.

In the *Jalkut Chadaſh* [*] we are inform'd, "The Puniſhment for him who cauſeth Diſgrace to his Neighbour, tho' the Cauſe ſhould be taken in the High School, is to be baniſh'd his Dwelling for Forty Days, and to remain an Hour and a half in Hell." Upon the ſame Matter the Talmud-Treatiſe *Sanhedrin* [†]: "Whoſoever robbeth his Companion or Neighbour of his Good Name, hath no Part of Eternal Life." And in the Talmud Treatiſe *Berachoth*, [‖] we are told, "It were better for a Man to throw himſelf into a Fiery Furnace, than to brand the Name of his Companion or Neighbour in Publick." We muſt commend the Rabbins for thoſe wholeſome Admonitions, tho' they ſeem too frightfully guarded for the Infirmities of Men.

The Treatiſe *Sohar*, printed at *Sultzbach*, commenting on the Second Book of *Moſes*, gives us the following Account: "The Puniſhment of the Wicked in Hell continues the Space of Twelve Months: Half of which Time they are in the Fire; and half the Time in the Snow. When they paſs into the Fire, they ſay, this is certainly

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[*] Fol. 57. Col. 4. [†] Fol. 107. Col. 1. [‖] Fol. 43. Col 2.

"Hell:

"Hell: And when they go into Snow, they ſay, This is the Extremity and Rigour of Winter." Upon this Matter likewiſe the Treatiſe *Ir Gibborim* [*]: "Our Rabbins, of Bleſſed Memory, have ſaid, that the Judgment of *Gog* and *Magog* continued for Twelve Months: Likewiſe that the Judgment of the Wicked continueth for a Twelve Month. For the Idolatrous Nations are puniſh'd Twelve Months in this World, and Twelve Months in the other: As it is ſaid of *Amalek*, [†] *From Generation to Generation*; which Words our Rabbins, of Bleſſed Memory, interpret of this World and the World to come." There is no End of the Contradictions of the Rabbins. The *Niſhmath chajim* [‖], upon the Twelve Months Puniſhment, ſpeaks in the following Manner: "The Puniſhment of the Generation of the Flood, continued a Twelve-month: The Puniſhment of the *Egyptians* in *Egypt*, continued a Twelve-month. The Puniſhment of *Job* laſted a Twelve-month. The Puniſhment of the Wicked in Hell laſteth a Twelve-month; as did the Puniſhment of *Gog* and *Magog*. Afterwards the Souls become pure, and return to their firſt Elements: And of them it is ſaid, [§] *And I will bring the Third Part through the Fire, and will refine them as Silver*. In the Talmud Treatiſe *Roſch haſchana* [**], and in the *Jalkut Schimoni* [††], we have the following Account: "The *Iſraelites*, who have tranſgreſſed with their Bodies, go down to Hell; and are there puniſh'd for the Space of Twelve Months. When the Twelve Months are at an End, their Bodies are waſted, and their Souls conſum'd in the Fire: And the Wind diſ-

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[*] Fol. 70. Col. 1. [†] Exod. 17. 16. [‖] Fol. 83. Col. 1.
[§] Zach. 13. 9. [**] Fol. 17. Col. 1. [††] Fol. 86. Col. 4.

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perſes the Aſhes under the Souls of the Feet of the Righteous; as it is ſaid, * *They ſhall be Aſhes under the Soles of your Feet.*

Concerning the Reſtoration of the Wicked to a Being, after their Conſumption in the Fire of Hell, the *Jalkut Schimoni*, † gives us the following Particulars: “ The Wicked are puniſh'd in Hell for the Space of Twelve Months: Then come the Righteous, and ſay unto God, O thou Lord of the World, Theſe are the Men who, in the Synagogues, early and late, did pronounce the Words, ‖ *Hear, O Iſrael*; and perform'd their Prayer: They likewiſe obſerv'd the reſt of the Commandments. Immediately whereupon, the Holy and Bleſſed God ſaith, If ſo, then go and heal them: And immediately the Righteous go and ſtand upon the Aſhes of the Wicked; and pray for their Pardon (*the Pardon of the Wicked*): And the Holy and Bleſſed God cauſeth, that the Wicked do riſe up out of their Aſhes, which are under the Soles of the Feet of the Righteous, and to ſtand upon their Feet: And they are conducted to Eternal Life; as it is ſaid, *They ſhall be Aſhes under the Soles of your Feet.*

But the Rabbins give us an account of another Means likewiſe, by which the Soul of Man may be releaſed out of Hell. This will be clearly gather'd from the following Relation, which we take out of the Treatiſe *Niſchmath chajim* §: “ It happen'd, that as Rabbi *Akkiva*, at a certain Place, was going to a Funeral, he met a Man, who had a Burden of Wood upon his Back, with which he run with the Speed of a Horſe. Rabbi *Akkiva* ſtopt him, and ſaid to him, my Son, How com-

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* *Mal.* 4. 3. † *Fol.* 88. *Col.* 3. ‖ *Deut.* 6. 4. § *Fol.* 89. *Col.* 2.

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eth it to paſs, that thou undergoeſt ſuch heavy Labour; if thou art a Slave, and thy Maſter yokes thee to this Burden, I will purchaſe thy Freedom, and deliver thee from him. If it be thy Poverty that is the Cauſe, I will enrich thee. The Man anſwer'd, my Lord ſuffer me to go on; for I muſt not ſtop. Then did Rabbi *Akkiva* aſk him, Art thou a Devil, or a Human Being? And he was anſwer'd, I died; and am (*now*) oblig'd to feth Wood for Fuel to the Fire (*of Hell, we ſuppoſe*). What, ſaid the Rabbin, was thy Buſineſs, in thy Life Time? And he was anſwer'd, I was an Exciſe Man. I favour'd the Rich, and oppreſs'd the Poor. But that is not all: On the Day of Atonement I lay with a Virgin, who was betroth'd to me. Then ſaid Rabbi *Akkiva*, My Son, Haſt thou ever heard from thoſe that are ſet over thee in Hell, whether there be any Means by which thou may'ſt be deliver'd from thence. And he was anſwer'd, Detain me no longer, leſt my Stay provoke my Puniſhers to Anger; for there is no Help for me. Nor have I heard of any Means that might procure my Redemption, excepting one: They have ſaid, If thou haſt a Son, who could ſtand in the Congregation, and there ſay, *Bleſſed be the Bleſſed Lord (Words at the Head of a certain* Jewiſh *Prayer)* thou wouldeſt be deliver'd from this Puniſhment. But I have not a Son. Indeed, when I died, I left my Wife with Child; but I know not whether ſhe bore a Son or a Daughter. And if ſhe bore a Son (*and he be ſtill living*) there is no knowing for me, whether he be inſtructed in the *Law*. Then did Rabbi *Akkiva* aſk him his Name, and his Wife's Name, and the Name of the City where he dwelt. He reply'd my Name is *Akkiva*; and my Wife's Name *Suſmira*; and the City where I dwelt is call'd *Alduca*. Then did

“ Rabbi

" Rabbi *Akkiva* lament for him: And the Rabbi
" went from City to City 'till he came to the City
" (*Alduca*); and there he ask'd, where the Man
" and where his Houſe was? And the People made
" anſwer, may his Bones be bruized in Hell. And
" he asked after the Man's Wife, and was anſwer'd,
" let her Name be rooted out of the World.
" Then he enquir'd after the Man's Son, and was
" anſwer'd, The Son was not Circumcis'd: And
" that his Parents had no regard to that Covenant.
" Then took Rabbi *Akkiva* the Lad, and made
" him ſit before him, in order to inſtruct him in the
" *Law*. But he could not be inſtructed, 'till, for his
" ſake, Rabbi *Akkiva* had faſted Forty Days: When
" a Voice came from Heaven, ſaying, Faſteſt thou
" thus for his ſake: And he anſwer'd, Yea: And
" then the Lad read the Alphabet, 'till Rabbi *Ak-*
" *kiva* had brought him to his Houſe, and taught
" him the Prayer at Meat, and the *Shema* (*i. e.* the
" Words in *Deut.* 6. 4. *Hear, O Iſrael*) and
" the Prayer Book. Then did he (Rabbi *Ak-*
" *kiva*) place him properly; and the Lad pray'd
" and ſaid, Bleſſed be the Bleſſed Lord for ever.
" And in the ſame Hour his Father was freed from
" Hell: And the Father appear'd in a Dream to
" the Rabbi *Akkiva*, and ſaid to him, May the Reſt
" of Paradiſe be thy Portion, becauſe thou haſt
" reſcued me from the Puniſhment of Hell. Then
" began the Rabbi *Akkiva* to ſay, * *Thy Name, O*
" *Lord, endureth for ever, and thy Memorial, O*
" *Lord, throughout all Generations,*

The *Jews* have another Prayer, call'd *Kaddiſch*, which, they believe, hath the like Power and Effect with the foregoing. And of this ſpeaks the laſt mention'd Treatiſe in the following Manner, †

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* *Pſal.* 135. 13. † *Fol.* 9. *Col.* 2.

" The like Power hath likewiſe the *Kaddiſch*: For
" Rabbi *Iſaac Lurja*, in his Treatiſe *Haccawanoth* *
" hath ſaid; that it is meet the ſame be pro-
" nounced on the Sabbaths, the Feſtivals, and the
" New Moons, becauſe the Pronouncing of it not
" only releaſe (*Souls*) from Hell; but hath an Effi-
" cacy likewiſe in conducting and raiſing up Thoſe
" who are in the Lower Paradiſe, from one Degree
" to another, that is, from one Dwelling to ano-
" ther. And if ſo, then is it aſſuredly proper for
" the Sabbaths." Soon after this laſt Paſſage comes
the following: " When the Son Prayeth, and
" ſaith the *Kaddiſch* publickly, then releaſeth he
" his Father and his Mother out of Hell. It is
" uſual likewiſe to ſay the *Kaddiſch* for the Mother
" alone, the Father being yet Living; who is not
" to hinder his Son from ſaying the *Kaddiſch* for the
" Sake of his Mother.

In the Treatiſe *Peſickta Sotarta*, † we have the following Paſſage: " A good Son delivers his Fa-
" ther from the Puniſhment of Hell; as we find
" it concerning our Father *Abraham*, that he deli-
" verd *Tara*, becauſe it is ſaid, ‖ *And Thou ſhalt go*
" *to thy Fathers in Peace*. This lets us know, that
" God declared to him, that his Father had Part
" in Eternal Life.

As it may be a Satisfaction to the Reader, to ſee the Prayer *Kaddiſch*, of which we have been ſpeak-
" ing, we ſhall here inſert it.

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* *Fol.* 11. † *Fol.* 3. *Col.* 2. ‖ Gen. 15. 15.

The Prayer called KADDISCH, *to which the* Jews *aſcribe the Power of Delivering a Soul from Hell.*

“HIS mighty Name be hallowed and glorified in this World, which he hath created according to his Good Pleaſure. May he permit the Eſtabliſhment of his Kingdom in your Time and in your Days, and in the Time of the preſent whole Houſe of *Iſrael*; ſpeedily and in a ſhort Time. And ſay, Amen.

“Amen. His mighty Name be bleſſed to all Eternity. His Name be bleſſed, and his Memorial be praiſed for ever.

“The Name of the Holy and Bleſſed God be bleſſed and exalted, and advanc'd, and renoun'd, and glorify'd, and prais'd, above all Bleſſings and Praiſes, and Songs, and Rejoicings which are heard in the World. And ſay Amen. Our Prayer be accepted with Mercy and Good Will.

“May the Prayer and Supplication of the whole Houſe of *Iſrael* be received by their Father who is in Heaven. And ſay Amen. The Name of the Lord be bleſſed from hence, and for evermore. May to us and the whole Houſe of *Iſrael*, be given abundance of Peace and Help from Heaven. My Help cometh from the Lord who made Heaven and Earth.

“He who ordaineth Peace in the Higheſt, vouchſafe to us and all *Iſrael* Peace, And ſay, Amen.

Of this Prayer, if it may properly be call'd one, the Rabbins, it ſeems, have limited the Repetition to a certain Time; according to the following Paſſage in the laſt mention'd Treatiſe: “Our Sages of Bleſſed Memory, have commanded, that the *Kaddiſch* be ſaid during Eleven Months, and no longer; to the End the Father of the Lad (*who pronounces it*) may not be deem'd a wicked One; for the Wicked are puniſh'd in Hell for the Space of Twelve Months.

The following Paſſage, which we take out of the Treatiſe *Shekchath lekei* [*], delivers ſome Conceptions of the Rabbins touching the Sabbath, and a Deliverance from Hell, which are too remarkable to be omitted on this Occaſion. “At the End of every Sabbath, the Judicatory examining (*this is the Judicatory Abode in Heaven*) whoſe Sins are remitted, to the End ſuch Perſons may not be committed to Hell again. And he, whoſe Sins are remitted, is conducted by *Elias*, to Thoſe with whom he is to reſide in Paradiſe. And when any of the Righteous happen to tranſgreſs in ſome Things, for which, at the End of the Sabbath, they might be brought again to Puniſhment, *Elias* protects them, and prevents their being carried again to Hell by taking the Puniſhment upon himſelf.

XVIII. Concerning the Puniſhment of Hereticks and Unbelievers, we only, for the Preſent, cite the Talmud Treatiſe *Roſch Haſchana* [†]; which, upon this Matter, gives us the following Judgment. “Hereticks, Traitors, and the Voluptuous, who have denied the *Law*, and the Reſurrection of the Dead: Likewiſe, ſuch as have ſeparated themſelves from the Way of the Community; and Thoſe who, while they were upon Earth, did cauſe Others to ſtand in Awe for them; together with Thoſe whoſe Sins were the Cauſe of the Sins of Many: Such as *Jeroboam*, the Son of *Nebat*, and his Aſſociates: All theſe go down to Hell, and are there Puniſh'd to all Eter-

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[*] Num. 7.

[†] *Fol.* 17. *Col.* 1.

nity: As it is ſaid †, *And they ſhall go forth and look upon the Carcaſes of the Men that have tranſgreſs'd againſt me; for their Worm ſhall not die; neither ſhall their Fire be quenched; and they ſhall be an Abhorring unto all Fleſh.*

XIX. Our next Article is the total Redemption of the Wicked from Hell: Concerning which, the Treatiſe *Othoth* ‖, written by Rabi *Akkiva*, gives us the following large and not unentertaining Paſſage: “The Holy and Bleſſed God hath a Key of Hell; as it is ſaid §, *Open ye the Gates, that the Righteous Nations* (not *Schomer emunim*, i. e.) *which keepeth the Truth*; (But *Schomer Amenim*, i. e.) *which obſerve the Amen, or who ſay Amen, may enter in.* For the Wicked, on Account of their ſaying *Amen*, are delivered out of Hell. How will this happen? The Holy and Bleſſed God will ſit in Paradiſe and Preach; and all the Righteous will ſit before him: And all Thoſe who are of the Chief Houſhold (*the Holy Angels*) will ſtand on their Feet. At the Right Hand of the Holy and Bleſſed God, will be the Sun and the Planets: On the Left will be the Moon (*then the Moon is no Planet here, nor are the Planets Stars*) and all the Stars (*this is admirable*). And the Holy and Bleſſed God will explain to them the Senſe of the New *Law*, which he will give them by the *Meſſiah*. And when he ſhall come to the *Aggada*, or diverting Relations in the ſaid *Law*, then will *Zerubabel*, the Son *Schealthiel* ſtand on his Feet and ſay the *Kaddiſch*: (*The Name of the Holy and Bleſſed God be bleſſed and exalted.*) And his Voice will paſs from one End of the World to the other: And

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† Iſ. 66. 24.   ‖ *Fol.* 15. *Col.* 4   § Iſ. 26. 2.

all that come from the World will ſay, Amen. Yea, even the Wicked among the Children of *Iſrael*, together with the Righteous of the Nations of the World, who ſhall then remain in Hell, will anſwer out of Hell and ſay Amen: Inſomuch that the whole World ſhall be moved. And their Voices ſhall be heard of the Holy and Bleſſed God. Then will God, for their Sakes, aſk and ſay, What is that Voice and Emotion which I have heard? And the Miniſtring Angels ſhall anſwer him, and ſay unto him, O! Thou Lord of the World; theſe are the wicked *Iſraelites* and the Righteous of the Nations of the World, who ſtill remain in Hell, and who out of the Place of Hell cry Amen. Whereupon the Holy and Bleſſed God will take Compaſſion on them, and ſay, What! ſhall I add more to the Puniſhment which they have ſuffer'd already? Corrupt Nature hath been the Cauſe of their Tranſgreſſions. In the ſame Hour, the Holy and Bleſſed God ſhall take the Keys of Hell, and deliver them to *Michael* and *Gabriel*, to open the 40,000 Gates of Hell; as it is ſaid: * *Open ye the Gates, that the Righteous Nation*, &c. Immediately whereupon, *Michael* and *Gabriel* ſhall go and open the 40,000 Gates of Hell; and by them God will cauſe thoſe Damned to brought out. This teacheth us (*but we do not ſee how*) that every Hell, that is, every Abode or Diviſion of Hell, of which there are Seven, is 300 Miles in Length, 300 Miles in Breadth, a 1000 Miles thick, and 1000 Miles deep. (*What Abſurdities!*) and that every wicked One who falls into one of them, cannot climb out. But what then ſhall *Michael* and *Gabriel* do? They ſhall

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* Iſ. 26. 2.

“ take every one by the Hand and pull him up, in the ſame Manner as a Man, by a Cord, draweth his Companion out of a Pit: As it is ſaid, † *He brought me alſo out of the Horrible Pit, out of the Mire and Clay.* Theſe Two, *Michael* and *Gabriel*, ſhall then go near them, and waſh and anoint them, and heal them of the Wounds they receiv'd in Hell; and ſhall put on them fine and pure Raiment, and taking them by the Hand, ſhall carry them before the Holy and Bleſſed God and all the Righteous; as it is ſaid, ‖ *Let thy Prieſts, O Lord God, be cloathed with Salvation; and let thy Saints rejoice in Goodneſs.* By the Word *Prieſt* is meant the Righteous of the Nations of the World, who, in this World, ſerve the Holy and Bleſſed God as Prieſts; as did *Antonius*, the Son of *Aſvery*, and his Followers. By *Saints* is meant the wicked *Iſraelites*, who are called Saints; as it is ſaid, * *Gather my Saints together unto me.* When they ſhall arrive at the Gate of Paradiſe, *Michael* and *Gabriel* ſhall firſt enter the ſame, in order to conſult the Holy and Bleſſed God, who will anſwer them, and ſay, Let them enter, that they may behold my Glory: And when they are enter'd, they ſhall fall down on their Faces, and bleſs and praiſe the Name of the Holy and Bleſſed God, and worſhip him. And the perfectly Righteous will ſit before the Holy and Bleſſed God, and give him Thanks and exalt Him; as it is ſaid, § *The Righteous alſo ſhall give Thanks unto thy Name; the Upright ſhall dwell in thy Preſence.*

But the Treatiſe *Emeck Hammelech* **, tell us that the Wicked are to continue in Hell 'till the Reſurrection

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† Pſ. 40. ‖ 2 Chron. 6. 41. * Pſ. 50. 5. § Pſ. 140. 16.

** *Fol.* 138. *Col.* 4.

of the Dead: “ And then (the Treatiſe goes on) “ ſhall the Son of *David*, the Meſſiah, who is *David* himſelf, paſs through the ſame, in order to “ redeem them.

The JEWISH Notions concerning the ANGELS.

I. The Time of their Creation. II. Their different Stations. III. Of ſuch as are ſubject to die. IV. Of ſuch as inſtruct Mankind in Wiſdom and Knowledge. V. The Number of thoſe that encompaſs the Throne of Glory. VI. That every Thing hath its Governing Angel. VII. Of the appearing of Angels in Human Shape. VIII. They cauſe Mankind to Sleep. IX. Every Man hath his peculiar Angel or Guardian. X. The Angels do not underſtand the Syriac *and* Chaldaic *Languages. XI. Of* Metatron. *XII. Of* Elias *his being an Angel. XIII. The Manner of his Appearance.*

WE come now to give the curious Reader a Specimen of the Talmudic or Rabbinical Notions concerning the Angels. And

I. Of the Time of their Creation. Hereof, Rabbi *Elieſer* gives us an Account in the Beginning of the Fourth Chapter of his Treatiſe in the following Words, “ The Second Day of the Creation of the World, the Holy and Bleſſed God created the

"Firmament, the Angels, the Fire of Fleſh and Blood, that is of Man; as alſo the Fire of Hell." Rabbi *Bechai* has the ſame Sentiments in his Expoſition of the Five Books of *Moſes*, * In *Beriſcheth Rabba*, † where we read thus, "Rabbi *Jochanan* hath ſaid, that the Angels were created the Second Day; and this is what is written, *Pſal.* 104. 3. *Who layeth the Beams of Chambers in the Waters, and maketh the Clouds his Chariot, and walketh upon the Wings of the Wind.* Alſo in Ver. 4. it is ſaid, *He maketh his Angels Spirits.* Rabbi *Chanina* hath ſaid, The Angels were created on the Fifth Day; as it is written, *Gen.* 1. 20. *And Fowl that may fly above the Earth.* And *Eſ.* 6. 2. it is ſaid, *And with twain he did fly.*" In the *Jalkut Chadaſh* (*Num.* 11.) it is thus ſaid, "Before the Creation of the World, the Bleſſed God created the Shape of the Holy Angels, who were the Beginning of all created Beings, and were derived from the Glance of his Glory."

Rabbi *Bechai* makes a Difference between the Angels created the Second, and thoſe created the Fifth Day, when in his Expoſition on the Five Books of *Moſes*, § he ſays, "There are ſome Angels who continue for ever, namely, thoſe created the Second Day; but ſome others do periſh, according to the Explanation of our Rabbies of Bleſſed Memory, who ſay, That the Holy and Bleſſed God created daily, a multitude of Angels, who, to the Praiſe and Glory of God, ſing a Hymn, and thereupon periſh; and thoſe are they, who were created the Fifth Day.

Agreeable to the laſt Quotation, is that in the Talmud Treatiſe *Chagiga* ‖, where we find theſe

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* *Fol.* 5. *Col.* 4. † *Fol.* 4. *Col.* 2. § *Fol.* 37. *Col.* 4.
‖ *Fol.* 14. *Col.* 1.

Words

Words, "There are daily created out of the River *Dinur* miniſtring Angels; they ſing a Hymn, and thereupon periſh: As it is ſaid, *Each Morning they are new*, and *Great is his Truth.*" And in *Bereſhith Rabba* ‖ we read thus, "The Emperor *Adrianus*, whoſe Bones be cruſh'd in Pieces, once asked Rabbi *Joſhua*, Son to *Chananja*, and ſaid to him, "You ſay, that none of the Multitudes of Angels above, do praiſe God twice, but the Holy and Bleſſed God creates every Day a Multitude of Angels in Heaven, who, after they have Sung an Hymn before him, do periſh. And Rabbi *Joſhua* anſwer'd him, Yea, we ſay ſo. Then ask'd *Adrian* farther, Where do they go to? The Rabbi anſwer'd, They go again to the Place where they were created. *Adrian* again ask'd; out of what are they created? The Rabbi return'd; out of the River *Dinur*, i. e. The *Fiery River*. Hereupon *Adrian* again demanded, how is it with the River *Dinur*? The Rabbi anſwer'd, it is like the River *Jordan*, which Day nor Night ceaſeth to flow. *Adrian* farther asked, From whence doth it come? The Rabbi replied, From the Sweat of thoſe Animals, who ſweat, becauſe they carry the Throne of the Holy and Bleſſed God."

In the little *Jalkut Rubeni* (*Num.* 125) we find the following Account relating to the foregoing Matter. Rabbi *Chelbo* hath ſaid, "The Holy and Bleſſed God creates every Day a Multitude of Angels, and they ſay an Hymn; except *Michael* and *Gabriel*, and the Princes of the Chariot, and the *Metatron*, and *Sandalfon*, and their Equals, who are not created again, but remain in their Glory wherewith they were inveſted in the

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‖ *Fol.* 70. *Col.* 3.

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“ Six Days Creation of the World, and their Names are never changed, as it is ſaid (*Daniel* 9. 21.) *And the Man Gabriel*, &c. After their Hymn of Praiſe, the Angels return again to the River *Dinur*, which is the Place of their Creation, and derived from the Sweat of thoſe Animals, that are under the Throne of Glory.”

The Talmud Treatiſe *Chagiga*[*] gives us a different Account of the Creation of the Angels, which is thus, “ Rabbi *Samuel*, the Son of *Nachman*, hath ſaid, the Rabbi *Jonathan* hath Taught, that out of every Word which proceedeth out of the Mouth of the Holy and Bleſſed God, is created an Angel, as it is ſaid (*Pſal.* 23. 6.) *By the Word of the Lord the Heavens were made, and all the Hoſt, through the Spirit of his Mouth.*

Some Angels are alſo ſaid to be created out of the Element of Fire, others of Water, and others again of Wind; whereof the Treatiſe *Berith Menucha*[†] thus informs us. “ If an Angel appears in Fire, then is his Origin of Fire; but when an Angel appears of Water, then his Origin is from Water.” And in the ſame Treatiſe *Menucha*[‖] it is ſaid; “ The Princes of the Watches are a great many, as I mention'd above; and thoſe Princes encompaſs the Chariot wherewith they perform their Watches. Some of them are of Fire, but others of Water; the Holy and Bleſſed God maketh Peace among them, and matcheth them together; and of them it is ſaid (*Job* 26, 2.) *He maketh Peace on high.*” Rabbi *Menachem von Rakanet*, in his Expoſition of the Five Books of *Moſes*, [§] teacheth us: “ There be Angels which are of Wind; and there are Angels which be of Fire;” which he proves out

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[*] Fol. 14. Col. 1. [†] Fol. 26. Col. 1. [‖] Fol. 26. Col. 4. [§] Fol. 36. Col. 1.

of *Pſal.* 104. 4. *He maketh his Angels Wind, and his Servants Flames of Fire.*

In the *Jalkut Chadaſch*[*] it is thus, “ When the Miniſtring Angels are ſent out on a Meſſage, then are they transform'd into Wind; as it is ſaid, *He maketh his Angels Wind.* But when they officiate before the Throne of Glory, then are they transform'd into Fire; as it is ſaid, *And his Servants to Flames of Fire.*

II. Of the different Statures of Angels we have an Account given us in the Treatiſe *Berith Menucha* in theſe Words, “ according to the ten *Sephiroths*, or Glances, there are alſo the ten Bands, or Sorts of Angels following: The *Erellim*, or Mighty; the *Iſhem* or Men; the *Bene haelohim*, or the Children of God; the *Malachim*, or Angels; the *Chaſhmalim*, or the Fiery Coals; the *Tarſhiſhim*; the *Shinanim*; the *Cherubim*; the *Ofannim*; and the *Seraphim*: And the ten Angels who were firſt created, and ſet over the ten Bands: Which ten Angels are called, *Michael*, who is ſet over the *Erellim*; *Zephanja*, who is ſet over the *Iſhem*; *Choſniel*, who is ſet over the *Bene haelohim*; *Urſiel*, who is ſet over the *Malachim*; *Chaſhmal*, over the *Chaſhmalim*; *Tarſhiſh*, over the *Tarſhiſhim*; *Zakiel*, over the *Shinanim*; *Cherub*, over the *Cherubims*; *Raphael*, over the *Ofannim*: and *Jehuel*, over the *Seraphims*.

III. That the Angels are ſubject unto Death when ever they preſume to go from their allotted Place, is ſet down in the *Jalkut Chadaſch*,[†] as follows: “ Thoſe Angels that are deſirous and inclin-

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[*] Fol. 115. Col. 1. [†] Fol. 119, Col. 3.

"able to view and comprehend the forming of any "Place in the World, which they have had no "Permiſſion to view; and remove from the Place "allotted them for their Abode, are not able to "ſtand the Power of the Fire, but die inſtantly, "except *Metatron*, who hath Liberty to climb up "through the Miſtery of the Nine Hundred Fifty "and five Firmaments, which are in the Throne of "Glory, and is never hurt."

IV. That ſome of the Holy Angels are Inſtructors to Mankind, has been already mentioned in the Account we gave of the *Cabala*; which would be needleſs to repeat here; and ſhall therefore, refer the Reader to *Pag.* 152. *Vol.* I. where he will be ſufficiently informed concerning this Subject.

V. The Number of Angels, whom God is ſaid to have about him, is mention'd in the Treatiſe *Megalleb Amukkoth*, * in theſe Words: The Holy and "Bleſſed God is called *Melech*, *i.e.* King; which "Word *Melech* thro' the *Gametria* demonſtrates "the Number Ninety, becauſe the Holy and "Bleſſed God dwells among no leſs than Ninety Times "ten Thouſand Angels." Rabbi *Chija* teach'd, "That the Throne which King *Solomon* cauſed to "be built had 90,000 Seats, and that the Seventy "Perſons of the *Synedrii*, or the High Court ſat "thereon. On the Right Side thereof was a Throne "for the Inſpector, or the Prophet *Gad*. On the "Left Side was one for the Prophet *Nathan*; and "before it a Throne for *Bathſheba*, his (*Solomon*'s) Mother: And behold this is ſignify'd in "theſe Words (*Zach.* 14. 19.) *And the Lord ſhall*

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* Fol. 89. Col. 4.

"*be King over the whole Earth.* And the Holy "and Bleſſed God is called King over no leſs than "what is comprehended in the *Chariot*, which *Chariot* is ſignified by the Word *eretz*, and makes "*Zade alaphim reſaſoth*, that is, Ninety thouſand "Times ten thouſand. For the Letter *Zade* "maketh, in Number Ninety: And *Aleph* or *A* "ſignifies *Alaphim*, that is, One thouſand: *Reſch* "or *R*, *Reſaſoth* Ten thouſand. Wherefore it is "ſaid (*Pſal.* 8. 1.) *O Lord our Governor, how excellent is thy Name in all the World.*"

VI. The Rabbins teach alſo, that every Thing in this World has its governing Angel; and of this the *Jalkut Chadaſh* teaches the following Leſſon *, "There is nothing in the World, nay, even a "ſmall Herb, without its governing Angel, by "whoſe Words and Laws it is directed. Wherefore it is forbid to mix Things that are not of the "ſame Kind or Species together. For by ſo doing "the upper Œconomy, that is, the Angels are "brought in Confuſion: The Mixture of different "Things confounds them; and this is the Reaſon "why Things of different Kinds are forbid to be "mix'd among one another" In *Jalkut Chadaſh* it is thus †. "The Sin which is committed by "mixing different Things, and one Specie with "another, that is, not of the ſame Kind, cauſeth a Confuſion among the upper Powers; "for every Herb hath its Angel in the Firmament."

Concerning the Number of Angels who are ſet over the Herbs, the Treatiſe *Magalleb amukkoth*, ‖ gives us the following Account, "It is "well known from the Treatiſe of *Peliah*, that

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* Fol. 147. Col. 4. † Fol. 63. Col. 11. ‖ Fol. 32. Col. 4.

"there are in the World Two Thouſand One Hundred different Kinds of Herbs, over which are ſet Angels, according to the Myſtery of the Words (*Job.* 38. 33.) which God ſpake to *Job*, *Knoweſt thou the Ordinances of Heaven?* That is, The Angels who are ſet over the Herbs. For the Holy and Bleſſed God ſaid unto *Job*, Knoweſt thou how many Kinds (*of Angels*) there are, which ſay to them (*the Herbs*) grow: and who beat them, that is, cauſe them to receive Roots; as it is mention'd in the Firſt Chapter of the Talmud Treatiſe *Chollin*. Again, He, (*Namely* God) ſaid to *Job*, *Canſt thou ſet the Dominon thereof in the Erez*, i. e. *Earth?* Which ſignifies ſo much, as that their Stars, and their Angels, who are ſet over the Herbs, are in Number as the Word *Erez* produceth, as it ſtands in the Treatiſe *Chollin*, and ſignifieth the Letter *Aleph* A *Eleph*, *i. e.* 1000; the Letter *Reſh*, or R, 200, according to its own Signification; the Letter *Zade*, or Z, thro' *Ajak* (a certain Caballic Mixture of the Alphabet, diſcuſſed in the Treatiſe *Schefa tal* *, Thro' the *Gematria*) produceth 900. Behold then the Product of a Thouſand, Two Hundred, and Nine Hundred, which produces the Number Two Thouſand One Hundred."

There are other Angels ſaid to preſide over Hail, and others over Fire; and in particular, the Angel *Jorkemo* has the Government over the Firſt, and the Angel *Gabriel* over the Latter; and of this Matter the Talmud Treatiſe *Peſachim* † gives us the following Account: "At that Time when the wicked *Nimrod* cauſed our Father *Abraham* to be caſt into the Fiery Furnace, the Angel *Gabriel* ſaid to

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[*] Fol. 13. Col. 3.   [†] Fol. 118. Col. 1.

the Holy and Bleſſed God, O, Thou Lord of the World! I will deſcend and cool the Fiery Furnace, and deliver the Righteous out of it, then ſaid God to him, I am the only One in my World, and he is the only One in his World; it behoves the only One of the one (*World*) for to deliver the only One of the other (*World*). But as the Holy and Bleſſed God doth not cut off the Reward of any Creature, he ſaid to him, Thou ſhalt be made worthy to relieve three of his Children's Children." Rabbi *Simeon*, the *Siloniter*, taught, "That at the Time the wicked *Nebuchadnezzar* cauſed *Chananjah*, *Miſael*, and *Aſarjah* to be caſt into the Fiery Furnace, that *Jorkemo*, the Prince of Hail, ſtood before the Holy and bleſſed God, ſaying, O thou Lord of the World, I will go down and cool the Furnace, and relieve theſe Righteous out of the Fire thereof. Then ſaid *Gabriel* to him, herein conſiſteth the Power of the Holy and Bleſſed God; for thou art the Prince of Hail; and it is known that Water quenches the Fire; but I, who am the Prince of Fire, will go down, and cauſe the Inſide of the Furnace to be cool but the Outſide hot, and ſo ſhew one Wonder with another. Hereupon God ſaid to him, go down. At the ſame Time, *Gabriel* brake out into theſe Words (*Pſal.* 117. 2.) *The Wiſdom of the Lord endureth for ever.*" In a Treatiſe *Ammude Aſhibba* *, we read thus: "*Gabriel* is of the Element of Fire, wherefore he is the Prince of Fire. *Michael* is of the Element of Water, wherefore he is the Prince of Water:" But in the Talmud Treatiſe *Sanhedrin* it is ſaid, "*Gabriel* is over the Ripening of Fruit."

There are other Angels ſeverally ſet over Men, Animals, Reptiles, Fiſhes; others over Rain, Hail, Thunder, Light'ning, Trees, Plants, &c. A Ca-

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[*] Fol. 49. Col. 3.

talogue of Names I rather chuſe to omit than trouble the Reader's Patience by inſerting them. Such as would ſee a Liſt of them may find them in the Treatiſe *Berith Menucha* *.

In the *Jalkut Shimoni* † on the *Lamentations*, we read the following ſtrange Paſſage concerning the Inchanting of Angels. " Before the Enemy came " before *Jeruſalem*, *Jeremiah* ſaid to them *(the Inhabitants of that City)* repent, that you may not " be forced into the Exile of Miſery. Then ſaid " they to him, when the Enemy cometh, What " can they do? One ſaid, I ſhall encompaſs it " (*Jeruſalem*) through Inchanting of the Angel " who is ſet over the Water, with a Wall of Water. And another ſaid I will encompaſs her with " a Wall of Fire. Another ſaid I will incloſe her " with a Wall of Iron. Whereupon God ſaid, " Will you uſe my Agels thus to ſerve you? And " he got up, and changed the Names of the Angels; and him who preſided over the Water, he " ſet over the Fire; and him that was over the " Fire he ſet over the Iron. And when they " (the Citizens of *Jeruſalem*) at the Approach of " the Enemy, had, through their Inchantment " called upon the Names of thoſe Angels, they " received no Anſwer. And this is what is written " (*Eſ.* 43. 28.) *Wherefore, &c.* When their Sins " had cauſed the Enemy to come, they began to " call upon the Names of the Angels, and ſaid, " Thou Prince *N.* do this and that unto me; " but he anſwered, It is not in my Power to " do it, becauſe I am diſmiſſed from that " Office."

Of ſuch like Inchantments the ſame Treatiſe gives us the following Account, || " When that ſame

" wicked one *Nebuchadnezzar*, with theſe Kings " who were his Allies, came before the City of " *Jeruſalem*, they thought to Conquer it in a little " Time; but the holy and bleſſed God ſtrengthened " the Men of *Jeruſalem*, till the Third Year, to " try if they would turn and repent. There were " alſo Heroes at *Jeruſalem*, who were wonderful; " They fought againſt the *Chaldeans*, and ſlew " many of them. There was one Hero, by Name " *Abbika*, Son of *Gaſteri*. When the *Chaldean* Men " of War flung large Stones in Order to demoliſh " the City Wall, he catch'd them with his Hands, " and flung them back again upon the Warriors, " and kill'd many of them, till he begun to catch " the Stones with his Feet. which he threw back " again into the Camp. But Sin brought it to " paſs, that a Wind aroſe, and threw him off the " Wall, whereby he burſt and dy'd. In the ſame " Hour *Jeruſalem* was Stormed, and the *Chaldeans* " enter'd it. What did *Chanameel*, the Father of " *Jeremiah*? He enchanted the Miniſtring Angels " by the Virtue of a Name, and cauſed them to " come clad in Armour upon the City-Wall. " When the *Chaldeans* ſaw this, they were poſſeſſed " with Fear, and retired from thence, till the holy " and bleſſed God changed the Names of the Angels. What did *Chanameel*? He enchanted the " Princes of the World by Virtue of a Name, and " by it cauſed the City to aſcend on high, and to " be placed in the Air; till the holy and bleſſed God " trod thereon with his Feet; as it is written (*Lam.* " 2. 1.) *He hath caſt down the Honour of Iſrael upon* " *the Earth.* And (Chap. 1. 15.) *The Lord hath* " *trodden*, &c. And they, the Enemy, went into " *Jeruſalem*, and the Walls of the City were ſwallowed up; as it is ſaid, (*Ch.* 2. 5.) *The Lord is* " *become like an Enemy.* They alſo went into the " Temple, in Order to ſet Fire to it; but the holy

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* Fol. 27. Col. 1. † Fol. 167. Col. 3. || Fol. 366. Col. 3.

"and bleſſed God called *Michael* and *Gabriel*, and ſaid to them, What is it you love? And they anſwered Him the *Iſraelites*. Again, God aſked them, What do you love next unto them? They anſwer'd the Temple. Then ſaid God to them, I ſwear by my Great Name, you your ſelves ſhall kindle a Fire in the ſame. Whereupon both the Angels *Gabriel* and *Michael* took two Fire-Brands and lighted a Fire in the Temple, and the Temple broke out in Lamentation over it ſelf in theſe Words (*Lam.* 1. 13.) *He did ſend Fire from above into my Bones.*"

That the holy Angels move and govern the Celeſtial Spheres or Globes, and the Planets, we find in the Treatiſe *Sheva tal*, * where it is ſaid, "The Part of Uncleanneſs in the *Keliphoth* or *Keliphos*, namely the wicked Spirits, which are in the World of Making, and cling themſelves on the holy *Ofannim*, i. e. Wheels, by which are underſtood certain Angels, who do their Work in the World of Making; and alſo move the Spheres or Globes, with whatever they contain, even down upon the Earth. And this is the Myſtery of the Scripture (*Ezek.* 1. 15.) *Behold! there ſtood* Ofan, i. e. *a* Wheel *upon the Earth.* Wherefore they are called *Ofannim*, which Word ſignifies as much as *Galgallim*, Wheels or Globes, becauſe they are holy Angels, which in the World of Making perform their Work, or the Part of Holineſs."

Mention being made here of the World of Making, we muſt inform the Reader, there are three Sorts of Worlds, according to the Cabaliſtical Learning, namely *Olam habberiah*, the World of Creation;

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* Fol. 41. Col. 3.

Olam hajzirah. the World of Formation; and *Olam haaſia*, the World of Making.

Rabbi *Menachem von Rakanet*, in his Expoſition on the Five Books of *Moſes*, ſays, * "We have already made known that the Planets have their Princes, by whom they are governed; and theſe Princes are the Souls of the Cæleſtial Globes."

Rabbi *Bechai* on the five Books of *Moſes*, † expreſſeth himſelf thus, "Behold! all Things which are in Being, are divided into three Parts, namely, into the World of Angels, the World of Spheres or Celeſtial Globes, and the Lower World. As touching the World of Angels, they are the Souls of the Globes, and the Globes have their Operation on the Things below."

Rabbi *Moſche bar Majemon* in his Treatiſe *Moreh Nevuchim* ‖ thus teaches, "That the Globes have Life, and are endued with Underſtanding; that is, that they can apprehend and take a Thing, is a certain Truth, even with Reſpect to the Law; and that they are not inanimate Beings, like the Fire and Earth, as the Ignorant have ſuppoſed them to be, but they are, as the Philoſophers and Learned of the World have affirmed, alive. They ſerve their Lord, they extol and praiſe him with great Renown, and powerful Praiſe, as it is ſaid (*Pſ.* 19. 2.) *The Heavens declare the Glory of God.*"

Concerning the Angel who is ſet over the Sun, and him who is ſet over the Moon, the *Jalkut Chadaſh* § gives us the following Account, "The Angel who is ſet over the Sun, is called *Galgaliel*, and the Angel who is ſet over the Moon, is called *Ofaniel.*" The Angel *Galgaliel*, who governs the

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* Fol. 206. Col. 1. † Fol. 9. Col. 3. ‖ Fol. 84. Col. 2. § Fol. 168. Col. 1.

“ Sun, hath 296 Hoſts, according to the Number “ of the Word *baarez*, which maketh 296.

Some Angels are ſaid to govern the Sun by Day, and others by Night; whereof we read in the *Jalkut Shimoni*, on the Pſalms, * as follows, “ The An- “ gels govern the ſame (the Sun) But thoſe who “ govern it by Day, don't govern it by Night. And in the *Jalkut Chadaſh*, † it is ſaid, The Sun “ hath Thirteen Names, wherefore in the Work of the “ Creation, Thirteen Times mention is made con- “ cerning Light. There are alſo eight Angels, who “ govern the ſame; wherefore at the fourth Day, “ Light is mentioned eight Times. And the Word “ *Chammah* by the *Notaricon* maketh *Chet Malachim* “ *hammanbigim*, that is, eight governing Angels. “ And backwards throughout the *Notaricon*, it “ makes *He Malachim chaſhubim*, that is, five prin- “ cipal Angels; for five Angels govern by Day, “ and three by Night; thoſe who govern by Day “ are reckon'd Superior. Wherefore at the firſt “ Day of Creation, five times the Light is taken “ Notice of.” In the *Jalkut Shimoni* ‖ we have it thus, “ Rabbi *Alexander* hath ſaid, She *(the Sun)* “ hath eight Angels, four before her, and four be- “ hind her: Four before her, becauſe the World “ ſhould not be burnt; and four behind her, becauſe “ the World ſhould not be made cold.”

VII. We read in Scripture, that Angels have appeared in human Shape: We will here quote ſome Rabbinical Notions concerning this Matter. And firſt

Rabbi *Menachem von Rakanat*, in his Expoſition on the five Books of *Moſes*, § writes in this Manner,

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* Fol. 96. Col. 2. † Fol. 168. Col. 1. ‖ Fol. 182. Col. 3. § Fol. 50. Col. 1.

“ All

“ All ſpiritual Beings, who in this lower World “ ſerve and perform their Meſſage, cloath them- “ ſelves, when Neceſſity requires, with a Human “ Body; after that, they pull off that Habit and “ free themſelves from it.”

The *Jalkut Chadaſh* * gives us the following Account, “ How could *Jacob* wreſtle with the Angel, “ who in the Main was a Spirit? Becauſe the An- “ gels, when they deſcend, cloath themſelves with, “ and take upon them, a Body, after the Manner “ of this World, and this was requiſite, that the “ Cuſtom which the Angels obſerved with *Abra-* “ *ham* might not be alter'd, who changed not the “ Cuſtom of Man, but did eat. And thus *Moſes*, “ when he was on high on Mount *Sinai*, did not “ eat, herein obſerving the Cuſtom of the Angels, “ who otherwiſe don't uſe to eat. And in this “ Manner an Angel Cloaths himſelf, when he deſ- “ cends with a Body; and thus was it poſſible for “ *Jacob* to wreſtle with an Angel.”

The *Jalkut Chadaſh* † informs us from whence the Angels aſſume a bodily Shape; the Words run thus “ That the Angels are ſeen by a Human Body, “ happens thus. They take ſome Part of the Snow “ which lieth under the Throne of Glory, out of “ which the Earth was made, and out of it prepare “ themſelves a Body; for without this, they can- “ not be ſeen.” And in the *Jalkut Rubeni*, ‖ we read thus, “ From whence do thoſe Angels, who “ are ſeen with Human Eyes, and appear in Hu- “ man Shape aſſume their Bodies? The Cabaliſts “ ſay, they take one Part of the Snow which lieth “ under the Throne of Glory, out of which the “ Earth was made.” And again it is ſaid, §

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* Fol. 86. Col. 1. † Fol. 115. Col. 1. ‖ Fol. 40. Col. 3. § Fol. 40. Col. 1.

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"The Word Angel ſignifies an Ambaſſador or Meſſenger, who cloath themſelves with the Air, and coming down into the World are ſeen by Mankind."

The Angels are not allowed to tarry here on Earth ſeven Days ſucceſſively: Whereof we find in *Jalkut Chadaſh* the following Words, [*] "No Angel who deſcends with a Meſſage continues here ſeven Days ſucceſſively, for if he tarries ſo long he cannot aſcend again; and thus it happen'd with *Aſa* and *Aſael*, who, on Account of their Continuance of Seven Days, were ſo much incorporated, that it was out of their Power to aſcend again." Rabbi *Menachem von Rakanet*, on the five Books of *Moſes* [†] ſays, "Some Angels are made of Wind, and ſome of Fire; and the one communicates to the other of his own, becauſe there is Peace among them; wherefore thoſe who deſcend are of two Elements, and when they aſcend are cloathed with the Air of the World, and put on the ſame. Thoſe who tarry in this World, cloath themſelves with the Elements of the World; they cannot fly and return to their Place, but continue here, till they have tarried Seven Days ſucceſſively, they then return from whence they came; wherefore it is ſaid (*Gen.* 6. 2.) *The Children of God did look after the Daughters of Men*, &c."

In the *Bereſhith Rabba* it is thought, that one Angel doth not undertake two Meſſages, nor two Angels undertake one Meſſage.

VIII. The Angels are ſaid to cauſe Mankind to ſleep. Of this we have an Account in the *Jalkut Chadaſh* [‖] "The Night hath Three Watches, and in Reſpect of which there are three Bands of Angels, which ſtand in Order to praiſe the holy and bleſſed God. But on Account of *Zitra achera*, that is, the other Party (by which the Unclean Spirits are to be underſtood) that goeth about, they cannot enter into the Sanctuary. What do they do? There deſcend Sixty times ten thouſand holy Angels to the Earth, and cauſe Mankind to ſleep. Hereupon the Unclean Spirits, the other Party, go down and pollute them. And while the Unclean Spirits are on Earth, the holy Angels aſcend, and ſtand before the holy and bleſſed God, to praiſe and magnify him."

IX. Every Man, according to Rabbinical Doctrine, hath his Angel in Heaven, who intercedes for him. A little Treatiſe, entitled, *Or Chadaſh* [*] gives us the following Matter, "Every Man hath his Angel, who ſpeaks for him, and is his *Maſhal*; (i. e. his Star or Fortune) who prays for him; becauſe the Holy and Bleſſed God may hear the Prayers of Men; as it is ſaid (*Pſ.* 61. 3.) *Thou heareſt the Prayer*, &c. It is not ſaid, Thou heareſt the Prayers, but Thou heareſt the Prayer, which is the Prayer of the Angel, who is the *Maſhal* of Men. And then follows further (*v.* 3.) *Unto thee cometh all Fleſh.* Wherefore it is not allowed the Angels to ſay their Hymns above, till the *Iſraelites* have ſaid them here below. For all that a Man doth, is imitated by his *Maſhal* above, and performs it in the ſame Manner as it is performed here below. And this is the Signification of the Words (*Eſ.* 65. 4.) *And it ſhall come to paſs that before they call I will anſwer them.* As if God ſhould ſay, Before Man calls, I will hear-

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[*] Fol. 117. Col. 3.

[†] Fol. 36. Col. 1, 2.

[‖] Fol. 118. Col. 4.

[*] Fol. 20. Col. 2.

ken to his *Maſhal.* And when a Man performs his Prayer for himſelf, he is heard on Account of his *Maſhal*, who prayeth for him; which is ſignified by the Words, when they yet ſpeak, I will hear them."

In the *Sepher Chaſidim*[*] we read concerning the foregoing Matter thus, "The Soul hath a *Maſhal* or Star in the Firmament; and the ſame praiſeth the Divine Majeſty even after Death. But the Angel who is the *Maſhal*, praiſeth God with the ſame Voice which the Righteous is habituated to; becauſe thereby the Holy and Bleſſed God ſhould remember his Name and Generation. The ſame *Maſhal* above is alſo from the Six Days of the Creation of the World; becauſe ſuch as have kept the Commandments ſhould receive their Reward, as if from the Six Days of the Creation of the World till the Reſurrection of the Dead, they had ſtudied the Law, and employed themſelves therein."

X. The Angels according to the Rabbinical Doctrine don't underſtand the *Syriac* and *Chaldaic* Languages. The Treatiſe *Berachoth* of the *Talmud*[†] ſays thus, "The *Kaddiſh* (*a Prayer we have already recited* p. 66.) is ſaid in the *Syriac* and *Chaldaic* Languages, becauſe it is a fine Prayer, and ſets forth great Praiſes unto God; wherefore it is compoſed in the *Chaldaic* Tongue, that the Angels ſhould not underſtand it, and thereby be provok'd to Jealouſy againſt Mankind." And in the Treatiſe *Schabath*[‖] it is thus ſaid, "The Rabbi *Jehuda* hath ſaid, A Man ſhould never aſk his Neceſſaries of God in the *Syriac* or *Chaldaic* Languages. The Rabbi *Jochanan* hath likewiſe ſaid,

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[*] Fol. 78. Col. 4. [†] Fol. 3. Col. 1. [‖] Fol. 12. Col. 1.

"That the miniſtring Angels do not attend to one in order to carry his Prayers before God, who petitions for his Neceſſaries in the *Syriac* Language, becauſe they don't underſtand that Tongue. Concerning this it is written in the *Toſephoth.* The Angels do not underſtand the *Syriac* Language, except *Gabriel*, as we may ſee in the Beginning of the Seventh Chapter of the Talmud Treatiſe *Sota*, where the Doctor hath ſaid, *Gabriel* came and inſtructed *Joſeph* in the Seventy Languages: Wilt thou then ſay, that altho' they know even the ſecret Thoughts of the Heart, yet that they are ignorant of the *Syriac* Tongue?" The foregoing Paſſage being quoted out of *Sota*, we ſhall add what follows from the ſame Treatiſe; "Are we to pray in all Langurges? Sure the *Raf Jehuda* hath ſaid, A Man ſhould never requeſt his Neceſſaries in the *Syriac* Language. This Objection is of no Conſequence; for by this, that one is not to petition for his Neceſſaries in the *Syriac* Language, is meant one ſingle Man who prays for himſelf, becauſe the Angels are to carry that Prayer before God; but the other, that it may be done in all Languages, is to be underſtood of a whole Congregation, becauſe the Preſence of God is among them. Why ſo? For we learn by Tradition, that the High Prieſt *Jochanan* heard a Voice in the Temple out of the *Holy of Holies*, which was utter'd in the *Chaldaic* or *Syriac* Language, *The Youths have obtained Victory, who went to War againſt* ANTIOCHIA. And thus it happen'd to *Simeon* the Juſt who heard a Voice out of the *Holy of Holies* which in the *Chaldea* ſaid, *That Work is come to nought of which the Enemy boaſted they would bring before the Temple.* DAS KALGAS *the Græcian King is ſlain, and his Council is defeated.* At the ſame Hour, when this was heard, it was taken Notice of and writ

“ down; and it was ſaid in the *Syriac* Language; by this it muſt follow, that the Angels underſtand the *Syriac* and *Chaldaic* Language. Wilt thou give me Leave, I will anſwer thee herein. It is a different Matter with the Voice of Heaven, becauſe that is made to declare Something, and it proceeds from a Spirit who is appointed thereunto, who underſtands the Seventy Languages: Or, if thou wilt rather have it ſo, then will I tell thee that it was the Angel *Gabriel* who inſtructed *Joſeph* in the Seventy Languages.”

In the *Jalkut Chadaſh*, we find * concerning the foregoing Matter the following Account: “ In *Sohar* there is an Objection againſt this Argument that the Angels do not underſtand the *Chaldaic* Language, and is thus expreſs'd, If ſo, how could *Gabriel* inſtruct *Joſeph* in the Seventy Languages, when the *Chaldaic* Language is not of thoſe Seventy? This Objection is thus reſolv'd, *viz.* That this is only to be underſtood in that Senſe, that the Angels do not attend thoſe who perform their Prayer in the *Chaldean* Tongue, nor carry thoſe Prayers before God. And we affirm that they do not underſtand the *Chaldaic* and *Syriac* Languages, but they give no Heed to it, becauſe they have an Averſion to it, and it's irkſome to them; but if any one object and ſay, If the ſame (Language) is ſo tedious and ſo deſpiſed Why hath *Onkelos* tranſlated the Law, and *Jonathan* the Holy Scriptures into that Language? This is thus anſwered and reſolved: The Angels only have an Averſion to, and bear it an Ill-will, when in Truth, there is Nothing deſpicable in it. For we frequently find that the Law ſpeaketh in the *Syriac* or *Chaldaic* Tongue; and it is only in

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[*] Fol. 117. Col. 3.

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Contempt among the Angels; and the Law is tranſlated into the *Chaldaic* Language, becauſe the Angels ſhould not be jealous of the Law.”

In the Treatiſe *Shalſheleth hakkabala*, * we have the following Paſſage, “ The Reaſon why the primitive Race of Mankind tranſlated the Law, the Prophets, and the *Hagiographa*, that is the Reſt of the Books of the Bible into *Chaldaic*, is this, Becauſe the Angels envy the *Iſraelites*, in that they are poſſeſſed of the Law, as it is ſaid (*Pſ.* 8. 5) *What is Man, that thou art mindful of him?* And becauſe they don't underſtand the ſaid Language, but have an Averſion to it, and regard it not. Wherefore the Holy and Bleſſed God revealed himſelf to *Abraham*, before he was circumciſed, thro' the *Chaldaic* Word *Machſe*, which ſignifies a Viſion; becauſe they (*the Angels*) ſhould not be moved to Anger againſt him (*Abraham*).”

Three Angels are ſaid to receive the Prayers of the *Iſraelites*, and to make Garlands of them; whereof we have the following Account given us in the *Jalkut Chadaſh* † “ There are three who weave or make Garlands out of the Prayers of the *Iſraelites*; the firſt is *Achtariel*; the Second *Metatron*, or the Prince of Countenance; and the Third is *Sandalfon*. Behold! theſe three who make the Garlands, do not attempt to make Garlands of any other Prayers but only of ſuch as are formed in the *Hebrew* Tongue; thoſe Prayers that are admir'd in other Languages, nay even in the *Syriac* and *Chaldaic*; (altho' the holy Scripture honours the ſame, when frequently Something is mentioned in the Law, the Prophets, and the Hagiographis, in the *Syriac* Language) they re-

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[*] Fol. 20. Col. 2. [†] Fol. 116. Col. 2, 3.

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gard not. By how much leſs will they be regardleſs of the Prayers, which are done in any of the reſt of the Languages, that have not been thought worthy of any Notice, or honour'd to be mention'd in the Law? Behold! If they are ſo averſe to theſe Languages, how much more will they be againſt the Reſt of the Languages? But if one poor in Languages, and who underſtands not the *Hebrew* Language, pours out before the Lord, who ſearches the Reins and the Heart, and ſays his Prayers with a low, broken, and contrite Heart, tho' it be in a ſtrange Language, he will effect more than one that prayeth in the *Hebrew* Language without Fervency. And this is ſignified by the Words (*Pſ* 102. 1.) *A Prayer of the Afflicted when he is overwhelmed and poureth out his Complaint before the Lord.*"

XI. The Angel *Metatron* is reckon'd the Principal of all the Reſt; as we find in *Zohar*, [*] where it is ſaid, "The Angel *Metatron* is the King of Angels." And in Rabbi *Bechai*'s Expoſition on the Five Books of *Moſes*, it is thus ſaid [†] "He is called by the Name of *Metatron*, becauſe that Name hath two Significations which expreſſes his Condition, namely, that he is a Lord, and a Meſſenger. He is a Lord according to the Opinions of the Sages, who call a Woman that governs *Matrona*, that is a *Matron*. A Meſſenger he is, agreable to the Greek Language, in which a Meſſenger is called *Menitor*. Nay, it comprehends yet a third Denomination of a *Watch*, or *Watchman*; becauſe in the *Chaldaic* Language he is called *Matteroth*, Watch, or Keeper; and he is the Keeper of the World; he is ſtiled the Keeper of *Iſrael*. Behold! we learn from the Explanations and Demonſtrations of his Name, that he is Lord over all that is under him. For all the Upper and Lower Lords are ſubject to his Power. And he is the Meſſenger of him who is above him; who is more exalted then himſelf, who has given him Dominion over all he poſſeſſeth."

The great *Jalkut Rubeni* [*] giveth him the Title of Prince of the World, "*Metatron* is the Prince of the World, becauſe he diſtributes among all the Princes of the Nations their Neceſſaries. He is the Lad *Enoch*, and the Soul of the firſt Man *Adam*, which fled from him before he tranſgreſſed, and *Enoch* was made worthy thereof. And [†] it's ſaid, *Metatron*, the Prince of the World, gathers all the Songs that are made in the Univerſe, becauſe he is ſet over the Songs of the Sinners, in order to bring them into the Innermoſt." But in the Talmud Treatiſe *Jevamoth* [‖] we meet with a Contradiction, where it is ſaid, "It is impoſſible that *Enoch* can be the Prince of the World, becauſe in the Third Chapter of the Talmud Treatiſe *Chollen*, it is mention'd, that the Prince of the World, in the Six Days of the Creation, begun to ſay, The Lord rejoiceth in his Works. *Enoch* was not in Being at the Work of the Creation. Wherefore we muſt ſay, that *Metatron* is not *Sarbaolam*, or the Prince of the World."

He has three more different Appellations. In the great *Jalkut Rubeni* [§], He is deſcribed after this Manner, "*Metraton* hath three Names, he is

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[*] Fol. 137. Col. 4. [†] Fol. 98. Col. 4.

[*] Fol. 27. Col. 2. [†] Col. 4. [‖] Fol. 16. Col. 2. [§] Fol. 28. Col. 1.

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“ called the Ancient, as it is ſaid (*Gen.* 24. 2.) “ *The Eldeſt Servant of his Houſe*; and this happens “ when he aſcendeth up to the Throne of Glory, above 900 Firmaments, to carry up the Prayers of “ the *Iſraelites.* Then is he called the Ancient. “ But then again, when he returns to the World “ of Formation, he is called a Youth: And * it “ is ſaid, *Metatron* is called *Naar*, that is a Lad; “ becauſe he performs before the Divine Majeſty “ the Service of a Lad. Through him are diſtributed the Neceſſaries among the Band of Angels, *&c.* ”

In Rabbi *Menachem von Rekanet*'s Expoſition on the Five Books of *Moſes* *, on the Words (*Gen.* 5. 24.) *And* Enoch *walked with God, and was not*; *for God took him*, we have the following Matter; “ Rabbi *Iſmael* in his *Sepher Hackaloth*, writes thus, “ I have ſaid unto *Metatron*, why art thou with “ the Name of thy Creator called with Seventy “ Names? And why art thou greater than all the “ Princes? and more exalted than all the Angels? “ more excellent in Size, in Authority and Glory “ than all the Powerful? more acceptable than “ all the Servants, and more honoured than all the “ Hoſt? Then anſwered he me, and ſaid, Becauſe “ I am *Enoch*, the Son of the *Sacred.* What did the “ Holy and Bleſſed God when the Generations of “ the Flood had ſinned, and done unrighteous “ Works, ſaying unto God withdraw from us? “ He took me away from among them, to be a “ Witneſs againſt them to all thoſe that ſhould “ come into the World. and after the Holy and “ Bleſſed God had taken me away, to ſerve before “ the Throne of Glory, and the Wheels of the Chariot, and to do my Office to the Divine Majeſty,

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* Fol. 26. Col. 3.

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“ my Fleſh was preſently changed into a Flame, “ my Sinews into Fire, my Bones into Juniper “ Coals, and the Light of my Eyes into Flaſhes of “ Light'ning, my Eye-balls into fiery Torches, “ all my Limbs into burning fiery Wings, and the “ Trunk of my Body into burning Fire; from “ my Right Hand were ſeen fiery Flames, and “ from my Left burning fiery Torches: round “ about me blew a Wind, and ſtormy Wind, and “ tempeſteous Weather: and before and behind me “ was a Voice with a ſhaking Motion. ”

The *Jalkut Rubeni* * gives the following Account, concerning *Metatron*: “ Rabbi *Iſrael* hath mentioned, *Metatron* the Prince of Countenance hath “ ſaid to me, When the Holy and Bleſſed God intended to carry me on High, he firſt ſent the “ Angel *Anniel* unto me, who took me from them “ before their Eyes, and ſuffer'd to ride on a great “ Cherub and fiery Chariot, with fiery Horſes, to “ conduct me before the divine Majeſty in the higheſt Heaven. At my arrival there, the holy Animals *Seraphims*, *Ofannims*, *Cherubims*, and the “ Wheels of the Chariot, alſo the fiery Servants, “ ſmelt the ſent of me 5380 Miles afar off, and ſaid, “ what Smell is that among us, of one that is born “ of a Woman? And what is the Reaſon that one, “ that proceeds from a few Drops of the white Seed, “ ſhould aſcend into the higheſt Heaven? But the “ Holy and Bleſſed God anſwer'd them, and ſaid, “ My Servants! My Hoſt! My *Cherubims*! Be “ not diſpleaſed at this; for all my Children have “ denied me and my Royal Government, and worſhip “ Idolatry; wherefore I have withdrawn my Majeſty “ from among them, and this (*Enoch*) is the only

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* Fol. 26. Col. 2.

“ One

"One under Heaven, that I have received as a Reward for all my Labour."

The Jalkut Rubeni gives the following wild Account concerning *Metatron*, when it ſays *, "*Metatron* was a Cobler (*or Mender of Shoes*) and was very intent on every Stitch, and ſpake of God: The Name of the Glory of his Kingdom be bleſſed for ever." And in the *Jalkut Chadaſch* † this Matter is related in the following Words; "*Enoch* was only commanded to obſerve the Seven Prayers of the Children of *Noah*, and in the Beginning he was one of the Pious among the People of the World, but had ſeparated himſelf from their Ways, and walked in the Paths of *Iſrael*, as one that doth ſomething he is not compelled to do: or as one who had accepted the Faith of *Iſrael*, as there are ſuch People at all Times; and he was taken up into the higheſt Glory, for a Sign and a Wonder to the Children of *Seth*, of what is prepared for them, when they take Heed to their Ways and do Good. But after he was aſcended, he came not down again. And behold! The Wretched went round his Bed, and ſought how they might delude him, from God, but were utterly unable. And he was a Cobler, to joyn the Worlds together, and over every Seam he ſpake of God: The Name of the Glory of his Kingdom be bleſſed for ever." There is alſo another Paſſage which makes him a School-maſter.

The Size of *Metatron* is given us in the Treatiſe *Avodath Hakkodeſh* ‖, Where, on the Words (*Ezek.* i. 15.) *Behold one Wheel upon the Earth*, it is thus ſaid, "Our Rabbins of Bleſſed Memory ſay, that this denotes *Metatron*, who is 500 Years, that

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* Fol. 28. Col. 2. † Fol. 25. Col. 2. ‖ Fol. 124. Col. 1.

"is

is, as one can go in 500 Years, higher than his Companions." And in the great *Jalkut Rubeni*, * we read: "Round the River *Dinur* is a high Place, againſt it is ſeen a Ladder, which *Jacob* did ſee in a Dream, and this is the Ladder belonging to the Lad *Metatron*, who is ſo far exalted above his Companion, as one can walk in 500 Years."

After what has been ſaid concerning *Metatron*, we ſhall give the Reader the Rabbinical Notions concerning *Sandelſon*, who is ſaid to be *Elias*, as we find it ſet forth in *Emek Hammelech* † in the following Manner: "The Prophet *Elias* is the Angel *Sandelſon*, who twiſteth or bindeth Garlands out of the Prayers for his Lord." And it is ſaid ‖ "Behold, out of the Bodies of *Enoch* and *Elias* are made Angelical Forms, for out of *Enoch* is made *Metatron*, and out of the Body of *Elias* is made *Sandelſon*, Their Spirits and Souls are ſealed among the Righteous in Paradiſe. And if the World produceth none that's Righteous, then is the ſame upheld through their Merit; but in the Treatiſe *Anunuda Schibba* § it is ſaid, "*Elias* has been an Angel which did come down from Heaven, that he might dwell among thoſe below on Earth."

This Angel is ſaid to be as tall as *Metatron*, for in the great *Jalkut Rubeni* ** in the *Paraſha Miſhpatim*, it is thus written concerning him: "I have ſeen *Sandelſon*, who exceedeth the Angel *Hadarniel* as much in Height, as one may walk in 500 Years." And in the Talmud Treatiſe *Chagiga*, †† where on the Words, *Behold one* Ofan, *or Wheel upon Earth, by the living Creatures*, it is ſaid: "Rabbi *Elieſer* has ſaid; There is an Angel who

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* Fol. 27. Col. 4. † Fol. 152. Col. 4. ‖ Fol. 178. Col. 3. § Fol. 43. Col. 3. ** Fol. 107. Col. 1. †† Fol. 13. Col. [illegible]

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ſtandeth on Earth, and reacheth with his Head to the Door (*of Heaven*). It is taught in the *Miſhna*, that he is called *Sandelfon*; he exceedeth his Companions as much in Height as one can walk in 500 Years, and that he ſtands behind the Chariot, and twiſteth or binds the Garlands for his Creator.

XIII. That *Elias* makes his Appearance frequently here on Earth to one or other, is ſet forth in the *Jalkut Rubeni*,[*] in the following Manner: “The Prophet *Elias* did aſcend on High, that is, into Heaven, in which no Man was equal'd unto him; Know then, that in the hidden Things of the Law, I have ſeen a marvellous Myſtery. It is not found in the Law, that *Elias* had either Father or Mother; nor is it written, that he was a Son of one of the Eſcaped, but only that *Elias* was One of the Inhabitants of *Gilead*, and his Name is known in the Myſteries of the Law. Afterwards he appear'd to the Sages in many Places.”

In the Talmud Treatiſe *Berachoth* [†] we have the following Relation, “Rabbi *Joſe* has ſaid, Once I was on the Road, and I went into a Wilderneſs, one of the Wilderneſſes of *Jeruſalem* to pray; There came *Elias* of Happy Memory, and watched me till I had finiſh'd my Prayers, and tarried for me at the Entrance, After I had finiſh'd my Prayer, he ſaid to me, I ſalute thee my Rabbi; and I anſwer'd him, Be thou alſo ſaluted my Rabbi and my Inſtructor.”

Another Relation we find in the Talmud, in the Treatiſe *Sanhedrin* [‖] after this Manner, “*Nachum* the Man *Gamſu*, uſed to ſay to all that happen'd to him *gam ſu letoſa*, that is, this muſt determine

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[*] Fol. 9. Col. 2. [†] Fol. 3. Col. 1. [‖] Fol. 108. Col. 2.

“ ſome

ſome Good: Wherefore he was commonly called *Gamſu*. Upon a Time the *Jews* intended to ſend a Preſent to the Emperor. And they ſaid one to the other, whom ſhall we ſend thither? We will ſend *Nachum*, the Man *Gamſu*, who is experienc'd in Miracles. Now when he came into an Inn, where he intended to tarry all Night, they, namely the People in the Inn, ſaid to him, what haſt thou by thee? And he anſwer'd them, I carry Tribute unto the Emperor. And they aroſe in the Night Time, opened his Cheſt, and took away all that he had by him, and filled it with Earth: When he was come to the Imperial Court, and deliver'd the Cheſt, they found it filled with Earth. Then ſaid the Emperor, ſurely the *Jews* mock me. Carry him out that he may be ſlain. And *Nachum* ſaid, *This muſt determine ſome good:* Hereupon came *Elias*, and appear'd like one among them, and ſaid to them, Perhaps this Earth is of the Earth of our Father *Abraham*; When he flung Earth, it turn'd into Swords; but when he flung Stubbles, they turn'd into Arrows: And they tried and found it ſo; for there was a City which they could not conquer; but by flinging ſome of that Earth upon it, they conquer'd it. Then they carried *Nachum* into the Treaſury, and ſaid to him, take what thou likeſt. And he filled the Cheſt with Gold. Now when he returned again to the Inn, the People ſaid to him, What haſt thou brought into the Emperor's Houſe? And he anſwered them, That which I carried from hence have I brought there. And they took of the ſame Earth, and carried it thither, in Hopes of gaining much Money by it, But theſe People were all ſlain.

In the laſt quoted Treatiſe *Sanhedrin*,[*] we have

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[*] Fol. 33. Col. 2.

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the following Story; " Rabbi *Jehuda*, and Rabbi *Joſe*, and Rabbi *Shimeon* ſat by one another, and *Jehuda ben Gerim*, that is, who was born of Parents who had accepted of the *Jewiſh* Faith, ſat by them; and Rabbi *Jehuda* began and ſaid, How beautiful are the Works of this People (*the Romans*) They have prepared Markets, made Bridges, and built Bagnios: Rabbi *Joſe* made no Reply to this: But Rabbi *Shimeon ben Jochai* anſwered and ſaid, all that they have ordered they have done it for their own Convenience and Benefit: They have prepared Markets to lodge Whores in them; they erected Bagnios for their Luſt and Pleaſure; and they builded Bridges on purpoſe to gather Toll. Then went *Jehuda ben Gerim* and related what they had ſaid, and the Emperor was informed thereof; and by a Sentence pronounced hereupon, it was ſaid, *Jehuda* who ſpake in Praiſe of the Works ſhould be exalted; *Joſe* who kept ſilence to be baniſh'd into *Cyprus*; and *Shimeon*, who diſpiſed them, to be ſlain. Hereupon Rabbi *Shimeon*, and his Son, fled and hid themſelves in the *School*, and his Wife every Day brought him Bread and a Cup of Water, of which they eat and drank. but the Decree being ſevere, he ſaid to his Son, The Women are light Minded, perhaps the *Romans* will teaze your Mother, ſo that ſhe may diſcover and betray us; and they went and hid themſelves in a Cave. And there happened a Miracle; for there was a *John*'s Bread-Tree for their Food, and a Spring of Water created; and they pull'd off their Cloaths and ſat to the Neck in Sand, and ſtudied the whole Day. At the Time of Prayer they dreſs'd and cover'd themſelves, and performed their Prayer, and then pulled off their Cloaths again, becauſe they ſhould not wear them out. After they had been Twelve Years in that

Cave, there came *Elias* and ſtood at the Entrance of the Cave, and ſaid, who will acquaint the Son of *Jochai* that the Emperor is dead, and his Decree is come to nought? Then went they out and ſaw that the People plowed, and ſowed, and they ſaid, Theſe neglect Eternal Life, and trouble themſelves in Things which concern Temporal Life; and wherever they caſt their Eyes on, was inſtantly conſumed with Fire. But then a Voice was heard from Heaven, ſaying Are ye come out to deſtroy the World? Go again into your Cave. And they returned and ſat there Twelve Months longer, even a whole Year. Hereupon ſaid Rabbi *Schimeon*, the Wicked are puniſhed Twelve Monhts in Hell; and there came a Voice from Heaven which ſaid, Go out of your Cave, and they went out. According to the *Jewiſh* Notions it is taught, that this is the Cave, wherein Rabbi *Shimeon* wrote that celebrated Treatiſe, entitled *Sohar*."

Many more rediculous Fables, are related concerning the Apparition of *Elias*, which we rather chuſe to paſs over, than to give the Trouble of reading them. Thoſe who would be better acquainted with them may find them in the Talmud Treatiſe *Berachoth* *, where he is deſcribed in the Figure of an *Arabian* Merchant. The Treatiſe *Avoda Zara*, † ſhews him in the Shape of a Whore. The Treatiſe *Baya Mezia*, ‖ repreſents him in the Form of a Fiery Bear. The *Medraſh Miſhle* § in the Likeneſs of a Grave Digger. He is alſo thought to be preſent at the Circumciſion of a *Jewiſh* Child; wherefore, they always obſerve to Place a Chair

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* Fol. 6. Col. 2. † Fol. 18. Col. 2. ‖ Fol. 55. Col. 2. § Fol. 68. Col. 2.

on purpoſe for him in the Room where the Ceremony is performed.

Abarbanel, on 2 *Reg.* 2.* informs us in what Manner the Body of *Elias* was fitted to make his Appearance every where, he reaſons thus: “In “order that he might frequently come and appear “among Mankind, he was taken away with Body “and Soul, and has everſince continued living in “the Union of Body and Soul, to demonſtrate, “that there ſtill ſhould be a Need of him in this “World; wherefore, he was carried away in a “Storm of Wind, which is a powerful Wind, “with fiery Horſes and fiery Chariot, that his “Moiſture might be melted and dry'd away. In “which Manner, through the Grace of the Bleſſed “God, his Body was miraculouſly made Immortal, “Laſting, and Eternal, like one of the Heavenly “Bodies. Thus he became light and ſwift to ap- “pear in all Places. He has no Need of Meat or “Drink, or any other Thing, which are neceſſary “for human Liſe, becauſe his Body was transformed “into a ſpiritual State, and he did receive a ſpiri- “tual Nature.” Thus much we have thought convenient to preſent the curious Reader of the Notions the Rabbins entertain, in their Writings, concerning the good or holy Angels. We ſhall make no ſpeculative Enquiries into the Reaſon or Myſtery of theſe abſurd, wild, and ſurpriſing Notions; but proceed to give an Account from the *Talmud* and other Rabbinical Writings, concerning the Evil Spirits.

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* Fol. 270. Col. 2.

OF THE

Evil Angels *or* Spirits.

I. *Of their different Appellations.* II. *Their Origin.* III. *Of the* Lilis; *of* Aaſael; *of the* Turky-Cock. IV. *Of Places they delight in; Cautions to avoid dangerous evil Spirits.* V. *That the Devils know Things paſt and to come.* VI. *That they drink Water.* VII. *They eat Blood.* VIII. *They die like Men.* IX. *The Devils are in Enmity one with another.* X. *They may be impriſoned by Man.* XI. *They are to be reformed and changed into holy Angels.*

I. THE Evil Spirits or Devils have among the Rabbins different Appellations. Among many others, they are called *Setanim*, i. e. Hater, Antagoniſt; *Shedim*, Deſtroyers; *Serim*, Hairy and frightful Goats; and *Maſſikim*, miſchieveous, hurtful. The Signification of the Word *Schedim* and *Serim*, Rabbi *Bechai* gives us in his Expoſition of the Five Books of *Moſes* *, in the following Words, “They are called *Serim*, becauſe they “aſſume the Shape of Goats, or becauſe a Man is “ſurprized at the Sight of them. They are like-

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* Fol. 139. Col. 1.

wiſe called *Schedim*, becauſe they dwell in Deſarts and loneſome Places; as in the Deſarts and deſolate Places towards the North.” In the Treatiſe *Niſchmath Chajim* †, it is thus ſaid, “They are called *Serim*, becauſe they are ſeen to skip in the Shape of Goats; and are called *Schedim*, from the Word *Sadeh*, which ſignifies a Field, becauſe their Dwelling and Abode is in the Fields, where they live in Solitude.” And in the great *Jalkut Rubeni**, we read thus, “Why are the Devils called *Serim?* Becauſe Male Devils have Hair (which is called *Sear*) on their Heads. But the Female Devils have no Hair on their Heads. For this Reaſon *Boas* lay'd his Hand on the Head of *Ruth*, in order to know, if perhaps he might not lye with a ball-pated Female Devil; but after he had felt her Hair upon her Head, he ſaid to her (*Ruth* 3. 9.) *Whoſe Daughter art thou?*”

II. The Notion about the Origin of Devils are various. Rabbi *Bechai* on the Five Books of *Moſes* ‖, on the Words, (*Gen.* 2. 21.) *And cloſed up the Fleſh*, makes this Explanation, “Our Rabbins of bleſſed Memory teach, that when the Woman, namely, *Eve*, was created, *Satan* was created at the ſame Time with her. From the Beginning of that Book (*Geneſis*) thou doſt not find the Letter *Samech* (S) but in the Word *Vajiſor*, to teach thee, that, when the Woman was created, Satan was created along with her, becauſe in the Word Satan there is alſo a *Samech* or S.” In the *Jalkut Chadaſh* § we read thus, “The Devils were created in the Beginning of the Sabbath, namely, *Friday* in the Evening, at the parting of Day, at Twilight, it grew Dark, and ſo they remain'd Spirits without Bodies.”

Rabbi *Menachem von Rekanet* on the Five Books of *Moſes* §, hath it thus, “At the Time the Sabbath was drawing near, God created the Spirits and Devils, but before he was ready with them, *Matron*, that is, the Sabbath arrived with all her Preparations and Ornaments, ſeating her ſelf before him, and he left thoſe Creatures, who were not compleat, having no Bodies created them.” In the great *Jalkut Rubeni*, * the Matter is thus handled, “The Holy and Bleſſed God cloathed, (that is) gave Bodies to all Creatures; but for the Devils he made no Cloaths or Bodies, becauſe he intended to create Man in the Evening of the Sabbath; wherefore he did not create them before Twilight, and they remained without a Covering. This is what is ſaid (*Gen.* 3. 1.) *And the Serpent was more naked*, (*Arum* in Hebrew, ſignifies *naked*) becauſe God did not make them (*the Devils*) a Covering, or Bodies, they bare a Hatred to Mankind as being the Occaſion thereof.”

But the *Jalkut Chadaſh* † gives a quite different Account concerning the foregoing Matter: For there 'tis related, that when God intended to create *Adam*, he aſſembled all the Angels, that every one might contribute ſomething towards it; and therefore he ſaid to them, *Let us make Man*: Then follows, “But the Devils refuſed to contribute any thing towards it, ſaying, *What is Man that thou regardeſt him?* And for this they hate us; and the

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† Fol. 114. Col. 1. * Fol. 133. Col. 1. ‖ Fol. 12. Col 1. § Fol. 107. Col. 1.

“ Beginning

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§ Fol. 20. Col. 4. * Fol. 17. Col. 3. † Fol. 115. Col. 4.

“ Holy

“ Holy and Bleſſed God hath puniſhed them, and given them no Bodies.”

The Matter of which the Angels are created, is mentioned in *Niſhmath Chajin*,* where it is ſaid, “ The principal Beings conſiſt of two light Elements, namely Air and Fire; wherefore, being ſubtil and light, they fly. And ſo the Devils, who being compoſed of thoſe two Elements, are ſubtil Beings, and above human Apprehention. But they aſſume a Form, and cloath themſelves with a Shape in which they appear before the Eyes of thoſe that ſee them. Behold! They are ſpiritual Bodies, ſo alſo are thoſe Elements ſpritual.

And in the Treatiſe *Taf haarez*, † it is thus ſaid, “ Under the Sphere or Globe of the Moon, which is the laſt among all, there is a Firmament, one Part wherof is of no Uſe; which is the Habitation of the Souls of Devils, Spirits, and Night Apparitions, every one in their Station. But their Bodies are made in the Earth, in the Seven Dwellings under the Earth, called *Tevel*; and among them are different Degrees, according to the Four Elements of Fire, Air, Water, and Earth: For ſome are made of Fire, others of Air, theſe are called *Ruchim*, that is, Spirits: But ſome are made of Water and Earth, and are called *Schedim*, and *Maſſikim*. Every Band of theſe has its Governor or Angel, who obliges them to do Things againſt their Will.”

The Treatiſe *Emeck Hammelech*, ‖ concerning the Matter the Devils are made of, writes thus. “ All Devils, Spirits and Night Apparitions, that were created in the Evening of the Sabbath,

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* Fol. 117. Col. 2. † Fol. 9. Col. 1. ‖ Fol. 140. Col. 2.

“ had

had their Derivation from the Seed of the Firſt Man.” But in the *Jalkut Chadaſh* * it is otherwiſe; it is there ſaid, “ When the Firſt Man was created he deſcended in the Likeneſs of the Upper Angels; and with him came down two Spirits, One on his Right-Side, and the other on his Left. He on his Right-Side, is called the holy *Neſhama*, that is, the Soul; as it is ſaid (*Gen.* 2. 7.) *And did breath into his Noſtrils the* (Neſhama) *Breath of Life.* He at his Left-Side, is called the Living *Nepheſh* or Soul: This Living *Nepheſh*, aſcended and deſcended, and could not be quiet and at Reſt, 'till *Adam* had *Sinned*; and out of the ſame Spirit, in a Moment after the Sabbath was appointed, were created the Devils.”

With Reſpect to thoſe Devils, who have their Origin from *Adam* and *Eve*, the Rabbins launch out in an extravagant Manner. In the *Jalkut Rubeni*, (*Num.* 3.) we have the following Account. “ At the Time when Sentence of Death was paſſed upon *Adam* all over the World, he departed from his Wife, and would not lie with her, ſaying, Why ſhould I procreate Children for Horror? And there came Two Female Spirits, and mix'd with him, and they did bear.” But in *Bereſhith Rabba* † it is thus, “ When *Adam* perceived his Seed ſhould go to Hell, he forbore to get Children; but when he had ſeen, that after Six and Twenty Generations the Children of *Iſrael* ſhould receive the Law, he lay with his Wife; as it is ſaid in (*Cen.* 4. 1.) And *Adam* knew his Wife *Eve*.” The Talmud in the Treatiſe *Eruvin*, § handles the Matter thus, “ Rabbi *Jeremia*, the Son of *Elieſer* hath ſaid, in all thoſe Years

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* Fol. 6. Col. 2. † Fol. 21. Col. 2 ‖ Fol. 18. Col. 2.
§ Fol. 18. Col. 2.

“ wherein

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“ wherein *Adam* was baniſhed, he procreated “ Spirits, Devils, and Night-Apparitions, as it is “ ſaid (*Gen.* 5. 3) *And* Adam *lived One Hundred and* “ *Thirty Years, and he begot a Son in his own Likeneſs.* “ From whence it follows, that unto that Time, he “ had generated none in his own Likeneſs. ” Rabbi *Bechai* writes much in the ſame Manner, in his Expoſition on the Five Books of *Moſes* *.

In the Treatiſe *Emeck Hammeleck*, † we have the following Paſſage, “ The wicked *Lelith* ſaw the “ ruined and corrupted State of *Adam*, increaſed in “ Power with her *Kelipoth*, namely, the Evil Spirits ; “ ſhe came to *Adam* againſt his Will ; ſhe was by “ him inflamed, and he lay with her ; and ſhe bore “ to him many Devils, Spirits, and Night-Apparitions.”

Not only *Adam* is thus abominably treated by the Rabbins, but *Eve* muſt have her Share too. For in the *Bereſhith Rabba* || it is ſaid on the Words (*Gen.* 3. 20.) *She was the Mother of all Living*, thus: “ Rabbi *Simon* hath ſaid: The Words: *The Mother* “ *of all Living*, ſignifies as much, as the Mother of “ all that liveth ; for the Rabbi *Simeon* hath ſaid, “ That in all the One Hundred and Thirty Years “ in which *Adam* and *Eve* were ſeparated, the “ Spirits of the Male Kind were inflamed by *Eve*, “ and that they lay with her, and that ſhe brought “ forth Devils.” The like Notion, in much the ſame Words, is found in Rabbi *Bechai*'s Expoſition on the Five Books of *Moſes* §. And in *Niſchmath Chajim* **.

Concerning thoſe Devils that are ſaid to be generated of Male and Female Devils, the Talmud

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* *Fol.* 15. *Col.* † *Fol.* 23. *Col.* 3. || *Fol.* 20. *Col.* 2.
§ *Fol.* 6. *Col.* 2. ** *Fol.* 114. *Col.* 2.

Treatiſe *Chagiga*, * gives us the following Account. “ Our Rabbins teach, that in Relations to Devils, “ Six Things are ſaid ; they agree in Three Parts “ with the miniſtring Angels, and in Three they “ agree with Men. The Three Parts wherein they “ agree with the Miniſtring Angels, are, that they “ can fly like thoſe Angels ; that they know what “ ſhall happen hereafter, as thoſe Angel do ; and “ they can fly from one End of the World to the “ other like them. Do you imagine they can know “ of future Things ? Yea, they do ; but they hear “ it behind the Veil, like the Miniſtring Angels. “ The Three Parts in which they agree with Men, “ are, that they eat and drink like Men, they “ are fruitful and increaſe like Men, and die like “ Men.”

Four Women are nominated in the Rabbinical Writings, for Mothers of Devils. And in Rabbi *Bechai*'s Expoſition on the Five Books of *Moſes*, we read the following Matter, “ Four Women “ are the Devils Mothers, namely, the *Lelithis* or “ *Lilis*, the *Naama*, the *Igerith*, and the *Machalath*. “ Every One of which, hath her Hoſt or Bands “ of innumerable unclean Spirits. It is alſo ſaid, “ that every one of them (the Women) Govern at “ one of the Four Seaſons of the Year ; and that “ they aſſemble on the Mount *Niſhpa*, near the “ Ecliptick Mountains, and every one in the ſeveral Seaſons of the Year reigns from the Time the “ Sun Sets 'till Midnight with her Hoſt. Over “ theſe *Solomon* had Power, and they were called Servants, becauſe they were uſed in his Service, according to his Will and Pleaſure. Theſe Four “ Women are the Wives of the Prince who reigns “ over *Eſau*, that is, the Principal Devil *Sammael* ;

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* *Fol.* 16. *Col.* 2.

“ and *Eſau* after his Example, took to himſelf Four Wives, as it is clearly intimated in the Law.” But in the Talmud Treatiſe *Zijoni* * we read, “ That *Naama* was the Wife of *Shamron*, the Mother of *Aſchmedai*, the King of Devils.” In Rabbi *Menachim von Rechanet*'s Expoſition on the Five Books of *Moſes*, † it is thus, “ *Tubalcain*'s Siſter was the *Naama*, who was the Wife of *Shamron*, and Mother to *Aſhmedai*, of whom the Devils were born.”

Who the *Igereth* is, the Treatiſe *Menorath Sabav* ‖ informs us in the following Words, “ A Man ſhould not go out in the Night Seaſon by himſelf, neither on the Nights of a *Thurſday*, nor in the Nights of the *Sabbaths*. The *Igereth*, the Daughter of *Machalath*, with Eighteen Times Ten Thouſand, that is, One Hundred and Eigthy Thouſand Angels of Deſtruction, go forth, and have Power to hurt and deſtroy.” By this it appears, that *Igereth* is the Daughter of *Machalath*: So that *Sammael* hath both Mother and Daughter for his Wives.

III. Concrening the *Lilith*, the Rabbins have exerted themſelves in the Tales they relate of her, and diſcover their fertile Inventions, and ſtrange Fancies, in a moſt extravagant Manner. In *Sepher ben Sira*, § which is Printed at *Amſterdam*, we have the following Relation, “ When the Holy and Bleſſed God had created the Firſt Man by himſelf, he ſaid, *It is not good that the Man ſhould be alone*; and he made him a Wife of the Earth, in the Manner as he had made him (*Adam*) and he called her *Lilith* or *Lilis*. Hereupon they

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* *Fol.* 14. *Col.* 2. † *Fol.* 33. *Col.* 3. ‖ *Fol.* 366. *Col.* 1.
§ *Fol.* 9. *Col.* 2.

“ both

“ both began, and quarreled with each other. She ſaid, I will not lay under, nor be ſubject unto thee; and he ſaid, I will not lay Under, but be above, for it behoveth thee to be Undermoſt, and me Uppermoſt, for thee to obey. Then ſaid ſhe, we both are equal one to the other; for we were both created out of the Earth: but the one would not obey the other. When the *Lilis* ſaw this, ſhe pronounced the *Shem Hamphoraſch* and flew into the Air of the World. But *Adam* ſtood before his Creator with a Prayer, and ſaid, O thou Lord of the World! The Wife which thou gaveſt me is flown from hence. Then did God immediately ſend Three Angels, namely, *Senui*, *Sanſenoi*, and *Sammangelof* after her, to bring her back, to whom God thus ſpake; If ſhe returns again, it will be well; but if not, ſhe ſhall draw this Punniſhment upon her ſelf, that every Day ſhe ſhall have 100 of her Children die. Hereupon they purſu'd her, and catch'd her in the Midſt of the Ocean, in the mighty Waters, wherein the *Egyptians* ſhould be deſtroy'd, and they told her the Command of God; but ſhe would not return back again. And when they had made Anſwer, we will drown thee in the Sea if thou doſt not follow us; ſhe ſaid, Let me go; for I am created for no other End but to weaken the little Children, and to deſtroy them; and I have Power over the Male Children, from the Day they are born until the Eighth Day; but if it be a Female, from the Day of its Birth until the Tenth Day. Now, when they had utter'd theſe Words they inſiſted upon taking her away: But ſhe ſwore by the Name of the Living and Eternal God, and ſaid, at all Times, whenever I ſee either you, or your Names, or your Pictures, upon a *Kamea*, that is, a Slip of Parchment hung round a Child's Neck, I ſhall

“ uſe

"uſe no Violence to it. To this they agreed, and that there ſhould daily die One Hundred of her own Children; wherefore, die every Day One Hundred Devils. For this Reaſon, we write the Names of the forementioned Angels upon a Slip, for the little Boys; that in Caſe ſhe happens to ſee them, ſhe may remember the Oath, and ſave the Child."

In *Sohar Chadaſch*, [*] we have the following Account, "The Holy and Bleſſed God made firſt of all unto *Adam*, *Eve*; that is, the *Lilis*; and ſhe was not of Fleſh but from the Uncleanneſs and Filthineſs of the Earth; and ſhe was a hurtful Spirit; wherefore God took her away from *Adam*, and gave him another, inſtead of her, which is the Senſe of the Words (*Gen.* 2. 21.) *And he took one of his Ribs* (this ſignifieth the firſt *Eve*, whom he took out of one of his Ribs, but the following Words) *and cloſed up the Fleſh in ſtead thereof*, ſignifies the Second *Eve*, who was of Fleſh, which the other *Eve* was not."

Of the Children which the *Lilis* has Power to deſtroy, we have an Account given us in *Emeck Hammelech*, [†] in the following Words, "The *Lilis*, (from which the Gracious God in his Mercy preſerves us; hath Power over thoſe Children that are procreated of him who Embraces his Wife by the Light of a Candle, or when ſhe is naked, or when he is not allowed to lye with her. All ſuch Children, as come of ſuch Parents, the *Lilis* hath Power to kill; and that at any Time whenever ſhe pleaſes, for they are deliver'd into her Power. And this is the Myſtery, That the Children when they are Little, Laugh; and that of the *Lilis*, becauſe ſhe laughs, and plays

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[*] *Fol.* 31. *Col.* 1.

[†] *Fol.* 84. *Col.* 2.

with them. I have alſo heard, when the Child laugheth in it Sleep in the Night of the Sabbath, or in the Nights of the New Moon, the *Lilis* laughs and toys with it; and that it is proper either for Father or Mother, or for any one that ſeeth it laugh, to tap it on the Noſe, and ſay, Be gone from hence thou curſed *Lilis*; for thy Abode is not here. This ſhould be ſaid three Times; and as often as that Sentence is pronounced, give it a Pat on the Noſe. This is of great Benefit, becauſe it is in the Power of the *Lilis* to deſtroy Children whenever She pleaſeth. And She having ſuch a Power of Deſtroying little Children, their Souls are called the Souls of the Oppreſſed, and this is the Meaning of the Words, (*Pſ.* 146. 7.) *Which executeth Judgment for the Oppreſſed*; that is, the holy and bleſſed God ſhall hereafter right the Oppreſſed, namely the Children who were oppreſſed by the *Lilis*, becauſe they were made away with before their Time."

What the Talmud and other Rabbinical Authors have broach'd, and indeed our German Tranſlator has made uſe of, concerning the Cohabiting of Female Devils with Men, and Male Devils with Women, we have thought proper for the ſake of Decency to omit. Thoſe who would ſatisfy their Curioſity in theſe Matters we refer them to the Talmud Treatiſe *Zijoni*. Fol. 66. Col. 4. ib. Fol. 67. Col 1. In *Sohar*, Fol. 170, 171, 386. *Emeck hammelech* Fol. 102. Col. 4.

At a Jewiſh Burial, the Ceremony of walking ſeven Times round the Grave is religiouſly obſerv'd; but whether it had its Riſe from what we are going to relate I will not determine. We find in the Treatiſe *Zeror Hammor*, [†] this Account "Thoſe Devils that are generated out of the Effuſion of Man, aſſem-

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[†] Fol. 5. Col. 12.

“ble together when the Man dieth, about their Deceas'd Father, in order to touch and to Pollute him. Wherefore our Sages, of bleſſed Memory, have commanded to go about that Man ſeven Times, and to ſay ſome certain Words, becauſe by Means of ſuch ſurrounding, they (the Spirits) betake themſelves to Flight, and don't touch him. They have alſo commanded that ſeven Turns round the Grave ſhall be perform'd to diſpell the ſeven Bands of the Angels of Deſtruction, which there meet together. This is the Sence of the Words (*Job* 5. 19.) *He ſhall deliver thee in Six Troubles; yea, in Seventh there ſhall no Evil touch thee.* Wherefore, ſuch Goings about the Grave are to be obſerv'd; and as ſoon as they are finiſh'd the Dead may be interr'd, that no Evil may come nigh him.“

The *Jalkut Chadaſh* [*] informs us that the Souls of the Wretched are turn'd into Devils. The Words run thus, “The Souls of the Wicked, when they depart this World, are the Devils that are in the World.“ And in *Sepher Chaſidim*, (Num. 1170) it is ſaid, “Why do the Spirits in the Evening of the *Sabbath* Miſchief? Becauſe then the Spirits are not in Hell; which is to be underſtood of the Spirits of the Wicked, which after their Death become Devils, like unto the Souls of all the Deceas'd of the Generation of *Cain*, which are all Devils.”

Concerning thoſe Devils which have their Origin from the Angels that revolted from God, we find in the *Talmud* Treatiſe *Sohar* in the *Paraſha Acharamoth*, [†] theſe Words, “The Devils and Spirits are partly of Man and partly of Angels.“ And in the Treatiſe *Niſhmath Chajim* [§] it is ſaid, the Cabaliſts have further ſaid, that *Aſa* and *Aſael* objected to the Creation of the firſt Man, ſaying to God, why haſt thou created him ſince he was to raiſe thy Anger? But God anſwer'd them, if you had deſcended to the Lower World, you alſo would have Sinn'd like him. And he thereupon ſuffered them to go down, and they Sinned. And theſe are the Children of God, of whom it is ſaid (*Gen.* 6. 2.) *The Sons of God ſaw the Daughters of Men that they were Fair, and they took them Wives of all which they choſe.* And when they had Sinn'd they were cloathed with a Body: For if an Angel tarrieth here on Earth ſeven Days, he becomes Groſs; and as ſoon as they were cloath'd, corrupted Nature had Dominion over them. They pronounced the *Shem Hamphoraſh* in order to return again to their own Place, but they could not aſcend, becauſe they were baniſhed from the Place of their Reſidence, and caſt on Earth in the dark Mountains. Of them were derived the great Giants, and the Children of *Anak.* Thoſe were Heroes; and of Old, Men of Renown; and from their Seed ſprung the Devils.

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[*] Fol. 13. Col. 1. [†] Col. 137. [§] Fol. 116. Col. 1.

How many Sorts of Devils there be, *Rabbi Menaſſe*, in his Treatiſe *Niſhmath Chajim* [†] has told us in the following Words, “The Teachers of the *Miſhna* have ſaid, there are three Sorts of them (*Devils*) The firſt Sort are thoſe that reſemble the Miniſtring Angels. The ſecond Sort are thoſe that reſemble the Children of Men. The third Sort reſemble the Cattle.

As to the firſt Sort we find in *Sohar* printed at *Sultzbach*, (Col. 568) the following Account. ” The Doctors of the *Miſhna* maintain, that among them (the Devils) there are ſome like the Miniſtring Angels; they are wiſe Inſtructors, and

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[†] Fol. 114. Col. 1

“ know what has been and what is to come.“ And in *Niſhmath Chajim* * it is ſaid, “ There are Devils “ who are holy like the Miniſtring Angels. There “ are thoſe among them who are wiſe in the Written as “ well as the Oral Law.” This is agreeable to what is ſaid in the *Maaſe* Book † that a Devil in the ſhape of a Frog taught Rabbi *Chanina* the whole Law of *Moſes*. In a Treatiſe call'd *Iggereth Baal Chajim* § it is ſaid, “ Know that among the Devils “ there are Good and Bad, Believers and Unbelievers, “ Righteous and Wicked, like it is among the Children of Men.” Theſe ſanctified Devils are call'd *Schedim Jehudim*, that is, *Jewiſh Devils*. As we find it in *Emek Hammelech* ‖ “ They are called Jewiſh Devils becauſe they learn the Law, and liſten “ behind the Vail, to hear what is ſaid and determined in Heaven.”

In the Treatiſe *Emek Hammelech* we have the following Paſſage ** concerning thoſe Devils that reſemble Men. “ *Joſeph* was not without Reaſon called “ *Sheda*, ſince he had a *Shed*, that is, a Devil for his “ Inſtructor. Alſo the Teachers of the *Miſhna* have “ not vainly ſaid, when a *Raf*, or Teacher, is like the “ Angel of the Lord, then is one to obſerve the Law “ from his Mouth. I maintain alſo, King *Aſhmedai*, “ and his whole Generation are Jewiſh Devils, who “ thro' the Law, and thro' the Name of the Law (that “ is, thro the Enchantment of the Princes of Diſhes, “ which are ask'd in Diſhes, like others in Egg-ſhells, “ Glaſſes, or Oyl) are Conquer'd.” In the little *Jalkut Rubeni*, (*Num.* 4.) it is ſaid of thoſe Devils who were Generated by *Adam* and the *Lilis*, that they inhabit a certain Place on Earth which is called *Adama*. The Words run thus; “ The ſame are always Melancholy, “ they Sigh, and have no Mirth in them. This Party “ runs chiefly upon the *Tebbel*, that is, the upper “ Earth; they go back again to their Earth, which “ is called *Adama*; and ſay Prayers to God the “ Creator.”

There are alſo, according to the Rabbinical Notion, two Kinds of Devils; one Sort is Jewiſh, the other is of the Idolators; as we find it in *Emek Hammelech* * in the following Words; “ They, namely “ the Jewiſh Devils, are like the Angels, and are “ ſerved by Devils, becauſe they are Jews, and are “ mark'd with the Sign of *Shaddai* (that is, the Circumciſion) “ But there are alſo Devils of the unclean “ Party, which are called Devils of Idolators.”

That ſome are like Cattle the *Niſhmath Chajim* † ſays, “ Some of them are like Cattle, they are „ Fruitful and Increaſe like Cattle.”

The Prince of Devils, the Talmud, and many other Rabbinical Writers agree to be *Sammael*, as has been ſeen in another Place. They alſo agree that he has twelve Princes under him, and that the eleventh of that Mumber has twelve others in Subjection to him.

Theſe Bands under the Conduct of *Sammael* are ſaid to lead Mankind by Night out of their Way, as we find it in *Emek Hammelech* § on theſe Words (*Eccleſ.* 4. 13. *A Youth that is poor* &c) “ Theſe are the wicked *Sammael*'s Servants, call'd the Bands of Fools, “ they are of the meaneſt and loweſt Degree, they “ have no Power to do Miſchief, but only to Delude “ and Decoy Mankind into irkſome Places and “ Ways; They lead them into Water, into Dung, “ into Foreſts, into ſtanding Waters, or into dirty “ Puddles. They blind People's Eyes, repreſenting to their Ideas fine Roads, Villages, or Inns, “ when in Reality it's all Illuſion and Deceit. And “ this is the Signification of that Sentance of *Solomon*;

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* Fol. 114. † Cap. 143. § Cap. 15. ‖ Cap. 85. Col. 1. ** Col. 413.

* Fol. 85. Col. 1. † Fol. 114. Col. 1. § Fol. 130. Col. 1.

"What Advantage hath this wicked King *Sammael* of this, together with his Servants and Bands, to play his Pranks on Mankind, and laugh when they have done it? ſo that their Voice is heard afar off. And this he doth every Day and every Night, tho' he receives no Benefit by it; but on the contrary he will be hereafter puniſhed for it, *&c.*"

One of the Devils is called *Ketef Meriri*, that is, a *bitter Evil*, or Deſtruction; of him we have in the Treatiſe *Bamidbar Raba* * the following Account; upon the Words. (*Pſ.* 91. 6.) *The Ketef*, that is, *Deſtruction that waſteth at Noon Day.* "Our Rabbins ſay, the Word *Ketef* ſignifieth Devil. But why is he called *Ketef*? The Rabbi *Abbe*, the Son of *Cabanna* hath ſaid, he is called ſo from the Word *Ketaf*, which ſignifieth Cutting and Splitting, becauſe he cuts and divides the Courſe of the Day, from the Beginning of the fourth Hour, till the End of the ninth Hour; for he Governs from the fourth to the ninth Hour of the Day. Rabbi *Levi* hath ſaid, he is called ſo, becauſe he cuts the Courſe of Noon Day, from the End of the fourth Hour to the End of the ninth Hour. He neither reigns in the Shadow nor the Sun, but between the Shadow and the Sun-ſhine. His Head is like that of a Calf, and a Horn ſhoots out of his Fore-head, and he rolls along like a Tub. Rabbi *Hona* hath ſaid in the Name of Rabbi *Joſeph*, He is full of Ox's Hair and full of Eyes. Rabbi *Shimeon* the Son of *Lakiſh* hath ſaid, There is plac'd an Eye in his Heart; and whoever ſeeth it, cannot live, be it Man or Beaſt; for whoſoever looks at him, falls down and dieth. The *Meriri* governs from the ſeventeenth Day of the Month of *June*, until the Ninth of *July*. *Hiskias* ſaw him, and fell on his Face and Died."

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* *Fol.* 201. *Col.* 4.

Another is called *Bedargon*, as we are inform'd in the Jalkut *Rubeni* (*Num.* 116) where it is ſaid, "There is a Devil called *Bedargon*, which is not above a Hands breadth in Size, he hath Fifty Heads and Fifty ſix Hearts; upon him are written all the Letters of the Alphabet, except the Letters *Mem* and *Thau*. Whenever he ſtriketh a Man he (namely *Bedargon*) dieth; but if a Man ſtriketh him. then dieth the Man. I have heard ſome ſay that they had been told, concerning theſe Devils, of one of the Cabaliſtical Doctors, namely Rabbi *Oſtorpel*, who had ſaid to them, the Prophet *Eſaias* rebuked the *Iſraelites*, when in the laſt *Chap. v.* 5. he ſaid, *Why ſhould you be ſtriken any more, ye will revolt* (which ſignifies *Sara*) *evermore.* The word *Sara* ſignifieth in the *Gematria*, (that is in Numbers) the Devil *Bedargon*; for the Words *Sara* and *Bedargon* agree in Number, each maketh 265; as if the Prophet would have ſaid, Is it ſo? Then have you taken upon you the Cuſtom of that Devil to beat him; for this he can eaſily do, that Man may die; and it is eaſy for you to ſtrike one another. For this Reaſon the Prophet ſaid, *Why ſhould you be ſtriken any more?* Upon this the Prophet proceeds, and expreſſeth the Shape of this Devil, when he ſays, *The whole Head is Sick*: This ſignifieth that he hath fifty Heads, according to the Number of the Word *Col*, which produceth Fifty, and this is the Sence of the Words *Colraſh lacholi*, that is, *The whole Head is Sick.* He hath alſo Fifty Hearts; *Vecol lovav davai*, as the Prophet expreſſeth it, *The whole Heart is Faint*; for *Vecol* in Number, makes Fifty ſix. And that all the Letters of the Alphabet are Written upon him, except Three, is denoted in what the Prophet further ſays, *From the Sole of the Foot even unto the Crown there is no* Methom, that is, *Soundneſs*; becauſe in the word *Methom*, are the three Letters,

"namely, the open *Mem*, the cloſed *Mem*, and the Letter *Thau*, which make out the word *Methom*. The three following words *Petza*, *Chabbura*, *Teriah*, that is Wounds, Bruiſes and putrifying Sores, ſignifying with the firſt Letters of each Word, the Word *Tephach*, which denotes a Hand's Breadth, becauſe of his Size, which is not above a Hand's Breadth." We hope the Reader will not be diſpleaſed at the inſerting this Paragraph, becauſe it ſhews him the extravagant Chimeras the Rabbins form upon the plaineſt Texts of holy Scripture, in order to confound and deſtroy the true Sence, and make it the Foundation of their Ribaldry and Nonſenſe.

We have already, in the Firſt *Vol. p.* 81. mentioned ſomething in Relation to *Aſab* and *Aſael*, as Inſtructors to *Solomon*; alſo ſomewhat of the Turkey-Cock to *Eſther* Queen of *Saba*, the Account whereof is found in *Targum Sheni Eſther*; or the Second *Chaldaic* Paraphraſe of the Book of *Eſther* * printed at *Amſterdam*, and is as follows: "After *David*; ſtood up *Solomon*; and the Holy and Bleſſed God gave him Dominion over the wild Beaſts, over the Birds in the Air, and over the Creeping Things on the Earth; alſo over Devils and Night Spirits, and he underſtood all their Languages; and they underſtood his; as it is ſaid (1 *Kings* 4. 43.) *And he did ſpeak with the Trees.* (this is falſly tranſlated; for it is not *with*, but *of the Trees*") "And when the Heart of the King was merry with Wine, he ſent and invited all the Kings from Eaſt to Weſt, who dwelt near the Land of *Iſrael*, to lye in the Palace of his Royal Houſe; and when again his Heart was elate

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* *Fol.* 440.

with Wine, he commanded to bring in thoſe Lutes, Cymbals, Kettle-Drums, and Harps, on which his Father *David* was uſed to Play: But when again his Heart was rejoyced with Wine, he commanded all the Wild Beaſts, the Birds of the Air, and the Creeping Things; alſo the Devils, Spirits, and Night Apparitions to come and Dance before him, and to ſee his Glory, with all the Kings that were with him. And the Secretaries of the King called them by their Names, and they aſſembled together, and came before him,

Immediately follows, That all the Birds appear'd except the Turkey-Cock; whereat King *Solomon*, being provok'd, had ſent a Meſſenger for him. At his Arrival before the King, he excuſed himſelf, that he had been in a remote Country, called *Saba*, where was a City named *Kitor*, governed by a Woman; offering, in caſe the King would ſend a Letter to invite her to him, he was ready to carry the ſame to her. Whereupon King *Solomon* had one preſently wrote and tied the Letter to the Wing of the Turkey-Cock, who carried and deliver'd it to the Queen of *Saba*. The Contents of that Letter were of the Purport following.

"Be ſaluted, together with thy chief Attendants, from me King *Solomon*. Be it known unto thee, That the Holy and Bleſſed God has made me King and Governour over the Wild Beaſts, and over the Birds of the Air; alſo over the Devils, Spirits, and Night Apparitions; and all the Kings from Eaſt to Weſt, and from South to North, are come to ſalute and viſit me. Now if thou

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* *Fol.* 441.

THE PENNSYLVANIA STATE

"willt come to ſalute and viſit me, then will I greately Honour thee in the Preſence of the Kings that are before me. But if thou refuſe to come, and art not willing to ſalute me, then will I ſend Kings, and Regiments, and Horſemen againſt thee. If thou ſhould'ſt anſwer, What Horſe-Men hath he? Then are the Birds of the Air his Horſemen. And if thou ſayeſt, What hath King *Solomon* for Kings, for Regiments, and Horſemen? The wild Beaſts are the Kings, the Regiments, and the Horſemen. His Hoſts are the Spirits, the Devils, and Night Apparitions. Theſe are the Regiments which ſhall ſtrangle you in your Houſes, and in your Beds. The wild Beaſts will devour you in the Fields; and the Birds of the Air will conſume your Fleſh." Theſe are the Words of the Letter: Whereupon follows, "That the Queen ſent *Solomon* Ships fraited with Preſents, and Pearls, and 6000 Lambs: That the City *Kitor* was as far diſtant from *Judea*, as one could walk in Seven Years; but that the Queen had finiſh'd her Journey to *Solomon* in Three Years, &c.

Of the Power *Solomon* had over the Devils, the Treatiſe *Emek Hammelech* gives us the following Account, * "*Hyram*, King of *Tyre*, was alſo a wiſe Man; for King *Solomon*, on whom be Peace, charg'd a Devil to conduct *Hyram* down into the Seven Dwellings of Hell, and to bring him back again; and *Hyram* wrote Letters to *Solomon*, to inform him of what he had ſeen; and this is the Myſtery of the Words (*Kings* 5. 2.) *There was Peace between* Hyram *and* Solomon."

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* *Fol.* 112. *Col.* 3.

IV. The

IV. The Devils are ſaid to delight in the Company of the Rabbins, to harbour in the Nut-Trees, in Dung, and under the Spouts of Houſes. That they love to be about the Rabbins is declared in the Treatiſe *Zeror Hammor*, † as follows; "That the Raiment of the Rabbins do fade and tear, is occaſioned by the Devils rubbing themſelves againſt them; for they follow the Sages; as I have explained it in the *Paraſcha Vajiſchlach Jaacob*. Wherefore it is ſaid, That when the Cloaths of the Rabbins are faded, and worn out before their Time, it is cauſed by the Devils, who rub themſelves againſt them: But in as much as the Law protects the Rabbins, they cannot over-power them, nor do them any Miſchief." And in the Talmud Treatiſe *Berachoth* ‖, it is ſaid, Abba *Benjamin* ſays, "If Power had been given to the Eye to ſee, no Man could ſubſiſt on Account of the Devils. *Abbaje* ſays, There are more of them than of us; they ſtand about us like a Fence, that is flung up out of the Ditches about a Land in a Garden. The *Raf Hona* has ſaid, every one of the Rabbins hath a Thouſand on his Left, and Ten Thouſand on his Right Side. The *Rabba* hath ſaid. The Thronging and Squeezing, which is on a Sabbath in our Synagogues, wherein, to Ones Thinking, there is Room enough, yet, each imagines he ſits too cloſe and to near too the other, is occaſioned by them; for they come to hear the Sermon. The wearied Knees are cauſed by them. The Fading and Tearing of the Cloaths of the Rabbins proceeds from them, becauſe they rub themſelves againſt them, &c." And Rabbi *Menachem von Reka-*

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* *Fol.* 97. *Col.* 4. † *Fol.* 6. *Col.* 1.

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THE PENNSYLVANIA STATE

" *net* * ſays. " Their ardent Deſire is to be among " the wiſe Rabbins; as it is intimated in the Trea- " tiſe *Berachoth*: For they have a Deſire to cleave " to them, as a Wife hath an Inclination after her " Huſband; and like a dry Land that thirſts after " Water; becauſe they, namely the Rabbins " have an agreeable Aſpect."

That the Devils harbour in Dung, we find in a Treatiſe intitled *Shikehat leket* (N°. 4.) Where it is ſaid, " A Man ſhould not fling Dung before " his Door, becauſe a Devil will harbour therein, " and turn his Face againſt the Door, for to " ſee all that is done in the Houſe, and all that " he looks upon is curſed; he hath 365 Ser- " vants.

That they Keep in Channels, and under Spouts of Houſes, is found in the *Talmud*, where, in the Treatiſe *Chollin*, † it is ſaid, " *Abbaje* ſays, I have " in the firſt Place, ſaid this, that we ought not to " ſit under the Spout of a Houſe, on Account of " the Water that is thrown out; but the Talmudic " Doctor hath ſaid to me, that it is done for this " Reaſon, becauſe Devils reſort there. It hap- " pened once, that two Porters carring a Cask of " Wine, ſet it down underneath a Spout to reſt " themſelves, and a Devil broke it, and the Wine " was ſpilt. Then came the Porters before the " Doctor the Son of *Raf Aſhi*, and made their " Complaint to him; and he had the Trumpet " ſounded, and ſummoned the Devil by an Exorciſm. " The Devil coming before him, he asked him " why he broke the Cask; he anſwer'd, I did it " becauſe they lay'd it upon my Ears. The Doctor " ask'd him again, What Buſineſs haſt thou where

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[*] *Fol.* 143. *Col.* 3. [†] *Fol.* 105. *Col.* 2.

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" there is a Reſort of People? Thou haſt done " Wrong, go and pay for the Wine. And he anſwer'd " him appoint thy Time, and I will pay for it, and " he appointed a certain Time, but when the Time " was expired he Abſconded. And when afterwards " he made his Appearance and brought the Money, " the Doctor ſaid to him, Why didſt thou not " come at the Time appointed? Then anſwer'd he " him, all that is tied together, or ſealed up, or " meaſured, or told, over that we have no Power, " 'till we find ſomething which is free and com- " mon; and for this Reaſon, I could bring it no " ſooner.

That the Devils keep in Neceſſary-Houſes, the Talmud Treatiſe *Berachoth* informs us * thus; " He that is Virtuous at the Neceſſary-Houſe, is " therein preſerved from three Things: From Ser- " pents, from Scorpions, and from the Devils. If " one went twice a Day to a Neceſſary Houſe, which " was at *Tyberia*, one was hurt even in the Day " Time by the Devils. Rabbi *Ammi*, and Rabbi " *Aſi* went each ſeperately into it, and no Harm " came upon them. Then ſaid the Rabbins, are " you not afraid? And they anſwer'd him, we have " a Tradition, or a verbal Doctrine, how we muſt " behave to avoid Miſchief. The Verbal Doctrine " of the neceſſary Houſe is, that while one is " there, to be virtuous and ſilent. The Tradi- " tion of the Puniſhment is, That Silence obtains " Mercy. *Abbaje* train'd up a Lamb, which went " with him to the Neceſſary Houſe, becauſe he " would not be alone, that the Devil might do him no Hurt. Why did he not train up a little Goat? " Then one Goat would have had Intercourſe with

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[*] *Fol.* 62. *Col.* 1.

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THE PENNSYLVANIA STATE

“ other, and one would have come in the Place of the other; becauſe the Devil is alſo call'd *Sair*, (that is) a Goat. Before the Rabbi was advanced to the Head of the High School, the Daughter of the *Raf Chiſda* us'd to make a Rattling to him with a Nut in a Vial, when ever he was in the Neceſſary-Houſe; but after he governed as Head of the High School, ſhe made a little Window in the Neceſſary-Houſe; and when he ſat down, ſhe laid her Hand upon his Head, to prevent his being hurt by the Devil.

The Talmud Treatiſe *Gittin*, * hath the following Leſſon, “ Our Rabbins teach, when one cometh from the Neceſſary-Houſe he ſhall not lye with his Wife, but tarry as long as one might walk half a Mile; becauſe the Devil of the Neceſſary Houſe follows him. And if in Caſe he doth lay with his Wife, than will ſhe have Children that are troubled with the Falling-Sickneſs.”

And in the Talmud Treatiſe *Derech Arez*, † there is another Leſſon, which runs thus, “ He that goeth to the Neceſſary-Houſe, he ſhall ſay to the Holy Angels: Be honoured ye honourable Saints, ye Servants of the Moſt High; Honour your God; keep your Standing at your Places; be careful; aſſiſt me; protect me; ſtay for me while I go in and come out again: For this is the Cuſtom of the Children of Men.”

To walk alone is accounted very Dangerous. In *Sohar*, we have the following Caution. “ Every one, who at certain Times, even in a City, in certain places, walks by himſelf, draws an unclean Spirit upon him. Wherefore a Man ſhould

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* *Fol.* 10.

† *Fol.* 20. *Col.* 1.

“ never go by himſelf in the Streets of a City, but in ſuch a Place where there are found People walking backwards and forwards. For this Reaſon, a Man ſhould not go in the Day Time, much leſs in the Night alone, where no People reſort.”

It being ſaid, that the Devils wander about in the Night Seaſon, the Talmud forbids one Man to ſalute another at that Time. This we find in the Treatiſe *Sanhedrin* †, where it is ſaid, “ Mankind are forbid to greet or ſalute one another by Night, becauſe we fear it might be a Devil.” The ſame is found in the Talmud Treatiſe *Megilla* ‖. But in a Treatiſe *Toſepoth*, it is explained to be only underſtood of a Place without a City, as in Fields, or near Mountains, Walls, *&c.* It is further forbid to lay alone in a Houſe; whereof Rabbi *Elieſer* in his Treatiſe *Orchoth Chajim* § thus writes; “ My Son, ſleep not in a Houſe by thy ſelf; for the *Lilith* or *Lilis*, is ready to do Miſchief, and when ſhe taketh hold of a Man or Child, ſhe cauſeth them to go out of the World, and to die.” And in the Talmud Treatiſe *Shabbath*, *† it is ſaid, “ It is forbid to lie alone, whoever lies alone in his Houſe, is taken hold of by the *Lilis*.

A Man is cautioned to ſpeak firſt to his Wife, before he goeth to her. This the *Jalkut Chadaſch*, has it out of *Sohar*, * in the following Words; “ A Man ſhould firſt ſpeak to his Wife, before he goeth to her, for it might perhaps be a Female Devil: Of this, *Eſther* is a Preſident; for inſtead of her, a Female Devil went unto *Ahaſverus* The Holy and Bleſſed God did hide her from *Ahaſverus*, and ordained a Female Devil to be with

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† Fol. 44. Col. 1.

‖ Fol. 3. Col. 1.

§ Fol. 46. Col. 2.

*† Fol. 261. Col. 2.

* Fol. 22. Col. 2.

PENNSYLVANIA STATE

“ him. *Eſther* on the Contrary, ſeated herſelf in “ the Lap of *Mordechai*.”

To waſh one's Hands early, as ſoon as one riſes up, is a Caution given in a Treatiſe *Kizzar Keſchith Chochma*, where it is ſaid, “ When one ſleepeth “ at Night, then reſteth the unclean Spirit upon “ one's Hands. It is not good as ſoon as one Waketh to touch one's Cloaths, or any Thing before “ the Hands are waſh'd.” And in *Sohar*, † we read thus: “ There is no Man who ſleepeth at “ Night in his Bed, who doth not ſavour the Taſte “ of Death, and whoſe Soul doth not go out of him. “ During the Time the Body thus remains without “ a holy Soul, then the unclean Spirit is ready to “ abide upon ſuch a Body and polutes it. Behold, “ This I alſo affirm, That a Man ought not to rub “ his Eyes with his Hands in the Morning, becauſe “ the Evil Spirits ſettle upon them.” And in the ſaid Treatiſe *Sohar* § it is thus: “ At the Time a Man “ ſleepeth, his Spirit flieth from him; and when “ his Spirit is fled, then the unclean Spirit is ready, “ and keeps upon his Hands, which he pollutes, “ and he is forbid to ſay Grace with them before “ they be waſhed. But in caſe thou replieſt, 'If it “ is ſo, how comes it paſs, that in the Day Time, “ when a Man is not aſleep, nor his Spirit gone “ from him, but going to the Neceſſary-Houſe, “ he is not allowed either to ſay Grace, or to read “ in the Law before he hath waſhed his Hands? “ Shouldeſt thou anſwer, it is done becauſe they “ are not clean; thou art miſtaken, and it is not “ ſo; what ſhould make them unclean? But woe “ unto the Men of this World, that regard not the “ Honour of their Lord, namely, of God, and not

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† Fol. 387. § Fol. 29.

know

“ know why the World ſubſiſts? There is an “ Evil Spirit in all the Neceſſary Houſes of the “ World, who reſorts there, and delights in the “ Excrements and Filthineſs thereof; and he ſettles himſelf immediately upon the Hands of a “ Man.

The Cauſe of Sudden Diſtempers and Illneſs, is aſcribed to Evil Spirits, as we find it in *Niſchmath Chajim*, * where it is ſaid: “ Know that it is “ certain, that all Diſtempers, which come ſuddenly upon a Man, are occaſioned of Evil Spirits. “ Sometimes thou mayeſt ſee a Man brisk and “ well, preſently overtaken with Misfortune, and “ his Mouth drawn up to his Ears, &c.” And in *Sohar* it is thus; “ My Son went one Day into a Houſe, to carry ſomething there, when “ a Spirit paſſing by him, did him Miſchief, “ and drew up his Mouth; alſo his Eyes and “ Hands were twiſted, ſo that he could not ſpeak, “ &c. And thus it is with all ſudden, ſecret Diſtempers, which have their Derivation from the “ Spirits.”

The little *Jalkut Rubeni*, ſeems to afford ſome Reaſons why the Spirits have Power to afflict Mankind with ſudden Diſtempers, when, (*Num.* 7.) it ſays, “ The Sins of Man are marked on his Forehead, and the Devils have Power to do Miſchief “ to thoſe they ſee thus marked. Wherefore, the “ Angel forewarned *Lot*, his Wife, and his Daughter, not to look back. And thus it happen'd “ with *Lot*'s Wife, who looking behind her, the “ Angel of Deſtruction ſaw her Sins marked on her “ Forhead, who puniſh'd her forthwith by transforming her into a Pillar of Salt. 'Twas therefore, God ſet the Mark on *Cain*, that he ſhould

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* *Fol.* 141. *Col.* 2. † *Col.* 52.

“ be

THE PENNSYLVANIA STATE

“ be ſlain by none that found him; whereby are underſtood the Devils.

And in the *Jalkut Chadaſh*, * we have it thus: “ When the Deſtroyer, *Satan*, doth not ſee the Face of Men, he doth them no Harm. As ſoon as *Lot*'s Wife turn'd her Face to look back, ſhe turned into a Piller of Salt.

V. The Rabbins have placed ſome Devils upon an Equality with holy Angels, and aſcrib'd to them the Knowledge of Things paſt and to come. In the great *Jalkut Rubeni*, we find this Matter coutch'd in the following Manner, † “ There are Devils which are equal to the holy Angels, which know what is paſt, and what is to come.” And in the little *Jalkut* (No. 3.) it is thus: “ When in Heaven a good, or (*which be far!*) a bad Decree is paſt, then is it proclaimed, by a Proclaimer, to every one of the Firmaments; and the one tells it to the other, 'till it reach the Place of the Four Eliments; and by this Means the Devils know future Things. Yea, Even the Gardians over the Birds proclaim it; and from them the Birds of the Air bring their Voices, and ſuch as have Wings confirm the Matter.” And in Rabbi *Bechai* ‖ we have the following Matter; “ They (the Devils) know what is to come, like the miniſtring Angels? How thinkeſt thou they know it? I will rather ſay, they hear, of what is to come, like the miniſtring Angels? The Illuſtration of this Matter conſiſteth in this; becauſe they dwell in the Air, in the Spheres or Globes of the Elements, and are inform'd of future Events by the Princes of the Planets, and more over of

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* Fol. 14. Col. 2. † *Fol.* 36. *Col.* 1. ‖ Fol. 139. Col. 4.

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the Birds. If Birds know future Events, and denote them by their Voices, that ſuch as obſerve their Notes, who underſtand them, and are skilful in that Science, can know future Events from them; by how much more poſſible is it, that the Devils may know it from the Princes of the Planets. But what the Devils and the Birds know is nothing more than what is to happen very ſpeedily, but not what may happen after many Days.

The Devils are ſaid, to eat and drink like Mankind; This is ſet forth in the Talmud Treatiſe *Chagiga* * and in other Rabbinical Writings. But in what their Food conſiſts, Rabbi *Menaſſe Ben Iſrael*, in his Treatiſe *Niſchmath Chajim*, has been particular, and the Account he gives is as follows, † “ By it is not meant the Food of Men, or that they ſhould eat like Man, who is compoſed of the Four Elements, and has a maſſy ſenſitive Body, which requires ſolid and Coarſe Food; but the Divils, who have ſubtil and light Bodies, have alſo Food that is ſubtil and light as they are, and their eating and drinking is the ſmell of Fire, and the Fumes of Water. For the Fiery Part which is in them, dries up the Part of Wind which is in them; and therefore, they are neceſſitated to recruit that Loſs by Moiſture. And in this Senſe it is ſaid, they eat and drink like Men. For the Food of Man, and his Suſtenance conſiſteth in this manner: The Moiſture of his Body is dried up on two Accounts; Firſt, On Account of the Air, wherewith he is encompaſſed without, and, Secondly, On Account of the Natural Heat, which dryeth up the Moiſture within him;

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* Fol. 16. Col. 1. † Fol. 118. Col. 1.

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“ And

“ And for this Reaſon, he has need of Food, in order to recruit and regain the loſt Moiſture And thus it is with the Food of Devils; for they lick the Dampneſs of the Water, as is ſaid, (1 *Kings* 81. 38.) *And licked up the Water that was in the Trench.*”

VI. That the Devils drink Water, is taken Notice of in the Talmud, where in the Treatiſe *Chollin* † it is ſaid *Abbaje* ſays, “ Firſt of all I did ſay, and it was my Opinion, that when one flung a little Water out of the Mouth of a Jug full of Water, it was done on Account of little Chips, or other Matters that might perhaps Swim on the Surface; but the Doctor has told me it is done on Account of the Water, which is a top, of which perhaps the Devils might have drank. One Time it happen'd, that the young Devil, which was in the Houſe of the Raf *Papa*, went to fetch Water out of the River, and he tarried long. When return'd, they ask'd him, why didſt thou tarry out ſo long? And he anſwer'd, I was oblig'd to tarry till the bad Water, whereof the Devils drank, had run by. In the mean While he obſerv'd that they flung a little Water out of the Mouth of the Jug. Then ſaid he, had I known this, that you were uſed to do ſo, I ſhould not have tarried ſo long, for by doing ſo, all the bad and unclean Water is caſt away.”

VII. That the Devils delight to eat Blood, Rabbi *Menachem von Rekanet* in his Expoſition on the five Books of *Moſes* * upon the Words *Lev.* 17. 13. *And whatſoever Man there be of the Children of Iſrael, or of the Strangers that Sojourn among you, which hunteth any Beaſt or Fowl that may be eaten, He ſhall even pour out the Blood thereof, and cover it with Duſt:* ſays thus, “ This is commanded becauſe the Powers of Uncleanneſs and the Devils reſort there; for Blood is their Food.

VIII. We have already hinted that the Devils are Subject to Mortality; we ſhall here quote one more Paſſage relating to that Subject, out of *Niſhmath Chajim*, § which we find as follows; “ As touching their Death, whereof the Sages have ſaid, that they die like Men, it is to be obſerv'd, that the Death of Men is a Diviſion or Separation of his four united Elements; in like manner the Death of Devils is a Diviſion or Parting of their Elements out of which they are form'd.” And Rabbi *Bechai*, on the five Books of *Moſes* * ſays, “ As the Being and Preſervation of ſuch Things which are united by the four Elements, ſubſiſt and are in Conjunction with them, have their Health ſubſiſting in the Temperament of the Elements, and are diſorder'd when their Elements are at Variance, or when the one has the Aſcendant over the other, the Diſturbance among them occaſions Death. Alſo the Being and Preſervation of the Devils conſiſts in the Harmony of the Elements out of which they are compos'd, and their Death in the Diviſion thereof.”

The Explanation of the Sacred Text, *(Gen. 6. 19.) And of every living Thing of all Eleſh, two of every Sort, ſhalt thou bring into the Ark: To keep them alive with thee; they ſhall be Male and Female*, is extravagantly handled by Rabbi *Bechai*, in his Expoſition on the five Books of *Moſes*, where † he ſays, “ Our Rabbins, of bleſſed Memory, have explain'd it ſo, that even the Devils were comprehended among them, and that the bleſſed God commanded *Noah* to ſuffer them to enter into the Ark; and

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† Fol. 105. Col. 2. * Fol. 144. Col. 2.

§ Fol. 118. Col. 1. * Fol. 139. Col. 4. † Fol. 18. Col. 1.

“ this Explanation is right, for it was impoſſible they could have been preſerved alive in this Place, which is the Air of the Elementary Spheres or Globes, becauſe God had determin'd *to deſtroy all Fleſh, wherein was the Breath of Life*, among which were comprehended all that had a moving Soul upon Earth. And God ſaid further, *from under Heaven*, becauſe it was determin'd, that by the Flood all the Creatures, alſo, that were under the Elementary Globe, namely the Devils, ſhould periſh. Wherefore it was neceſſary he ſhould take them into the Ark, to preſerve them from being deſtroy'd in the Air, which is under Heaven.”

IX. That ſometimes the Devils are at Enmity, nay even kill one another is teſtified in a fabulous Story in *Medraſh Tillim*, [*] in theſe Words, on the 20th *Pſalm*; “Once it happen'd with a Spirit (which was) in the Time of Rabbi *Abba*, Son of *Joſai*, that he, namely the Rabbi, went over a Well; and there came to him a Spirit and ſaid to him, Behold, I have tarried here a long Time, and no Creature has receiv'd any Miſchief from me: But now there is another Spirit quarrels with me, and endeavours to drive me from this Place; he is very Miſchievous, and Suffers no Creature to live. If thou deſireſt that Mankind ſhould not be hurt, then help me to ſlay him. The Rabbi anſwer'd, how ſhall I help thee? and he replied, I will let thee know when he cometh; then come thou with thy Diſciples and ſay, Knock him down! Strike him till he dies. Then will he fear you, and think you come to my Aſſiſtance. When they had done ſo, they ſaw ſomething like a Drop of Blood upon the Well, and thereby knew he was ſlain.” This ſhews that the Devils want the Aſſiſtance of Man.

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[*] Fol. 19. Col. 2.

Altho' it hath been intimated, that the Devils are ſubjected to Death, yet is this not to be underſtood of them all; for ſome are excepted as we find it in *Niſhmath Chajim* § in theſe Words, “All thoſe Spirits which have their Origin from the Part of *Lilis*, or *Naama*, or *Igereth*, as alſo *Mechalath*, continue alive, till the holy and bleſſed God ſhall deſtroy the unclean Spirit from the World; as it is ſaid (*Zech.* 13, 2) *I will cauſe the unclean Spirit to paſs out of the Land.*”

X. Concerning the Impriſonment of Devils. A moſt ſurprizing Story is found in the *Talmud*, where in the Treatiſe *Joma* ‖ on the Words (*Nehem.* 8. 6) *And bleſſed be the Lord, the great God; and all the People anſwer'd Amen, Amen! with lifting up their Hands, and they bow'd their Heads and Worſhiped the Lord, with their Face to the Ground*, it is thus ſaid, “They cried unto the Lord vehemently; The *Raſ*, or if thou wouldſt rather have it, the Rabbi *Jochanan* hath ſaid, They called out, O Woe! O woe! This evil *Jezer bara!* it is he that made deſolate the Holy Place; it is he who burnt down the Temple, who ſlew the Righteous, who baniſh'd the Iſraelites out of their Land; and 'tis he who yet dances among us. Wilt thou O Lord, deliver him up to us? We covet not to receive a Reward if we conquer him, nor care we for his Fee. And whilſt they ſpake this, a Scroll dropt down from Heaven, on which was written *Truth*. Then ſaid the Rabbi *Channina*, Learn from this that *Emeth*, or Truth, is the Seal of the bleſſed God, and that by this Scroll he ſignifieth his Grant of our Requeſt, and that he will deliver *Jezer bara* into our Hands. Hereupon they faſted three Days and three Nights,

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§ Fol. 114. Col. 2. ‖ Fol. 69. Col. 1.

and he was deliver'd up to them, and he departed out of the Holy of Holies of the Temple, and came like a fiery Lyon. Then ſaid the Prophet *Zacharias*, the Son of *Iddo*, to the *Iſraelites*, This is *Jezer*, the corrupt Nature of Idolatry, that wicked Spirit, which prompts Mankind to Idolatry and wicked Deſires; as it is ſaid (*Zach.* 5. 8.) *This is Wickedneſs*. When they had taken him, there was a Hair pluck'd from of his Head, and he cried ſo loud, that his Voice was heard at 400 Miles diſtance. Then ſaid they, what ſhall we do? Perhaps Pity will be taken of him in Heaven (which God forbid!) becauſe of his woeful Cries. And the Prophet ſaid to them, Let him be flung into a Leaden Veſſel; and let the Mouth or Opening thereof be covered with Lead: For the Lead draws the Voice to itſelf, ſo that it cannot be heard afar off; and altho' he cry aloud, he may not be heard in Heaven to be pitied there; as it is ſaid (*Zach.* 5. 8.) *This is Wickedneſs, and he caſt it into the Midſt of Ephah, and he caſt the Weight of Lead upon the Mouth thereof*. Hereupon ſaid they: Becauſe this 's a joyful Time, in which we may have granted us our Deſire, let us therefore pray to God for his Mercy concerning *Jezer daavera*, that is, the wicked Spirit that cauſes Mankind to Sin; and they pray'd for Mercy, and he was deliver'd up into their Hands. Then ſaid he, *Jezer hara* the Priſoner, to them, Have a Care; for if I periſh, the whole World will be at an End; for, it's I that ſtirs up Deſire and Luſt for Propagation in Man, and in all Creatures, and their Generation proceedeth from me, wherefore if I die, the Deſire will ceaſe, and all Creatures, for want of Propagation or Increaſe, will periſh. Then they bound him for three Days, in order to try whether he ſpoke Truth; and they ſearch'd in the Land of *Iſrael* for an Egg that ſhould be laid in theſe Days, but

they found none, becauſe the Heat in the Creatures had ceaſed thro' the Abſence and Impriſonment of *Jezer hara*, as Rabbi *Solomon* has wrote concerning it. Hereupon ſaid they, What's beſt to be done? In Caſe we ſhould deſtroy him, then periſhes the World. Shall we pray God for Mercy for half of him, that he would ſuffer *Jezer hara* to govern but half as much as he uſed to do? ſure, it is not meet to give one half of any thing to Heaven; And they ſtopt up his Eyes with Iſing Glaſs, blinded him, and let him goe."

In the Account that was given in the firſt Volume of the ſeveral Names of *Sammael*, that of *Jezer hara* was one of them, and by the following Account it appears that they are one and the ſame. The Treatiſe *Tuf haarez* † brings in *Sammael* ſpeaking to God in this manner, " O thou Lord of the World! The Daughters of Men are my Daughters; and their Sons are my Sons, and whatever thou ſeeſt, is mine, becauſe I inſtill into them the Deſire of Copulation for propagating their Generation, and by this Means they come into the World. Then ſaid the holy and bleſſed God to him, Thou wicked one, in as much as I knew thou wouldſt make this Speech unto me, I have commanded *Abraham*, who loveth me, to Circumciſe all that are born in his Houſe, and that thy Part ſhall be the Fore-skin becauſe thou propagateſt Deſire and Luſt."

In the Writings of Rabbi *Elieſer*, in the 45*th Chapter*, we find the following Fable: " Every one that kiſs'd the Golden Calf with all his Heart, their Lips were turned into Gold, and the Tribe of *Levi* ſlew them, 'till there fell and were killed 3000 Men of *Iſrael*. Then God ſent five wicked Angels, namely, *Kezef*, *Af*, *Chema*, *Maſchchith*, and *Charon*, to deſtroy all *Iſrael*. But

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* Fol. 32. Col. 3.

" when *Moſes* had heard thereof, he went unto
" *Abraham*, *Iſaac*, and *Jacob*, and ſaid to them,
" If you are Children of Eternal Life, then ſtand
" before me in this Hour. And the Three Patri-
" archs placed themſelves before him, and *Moſes*
" ſaid to God, O Thou Lord of the World! didſt
" not Thou ſwear to theſe Three, that thou wouldeſt
" increaſe their Seed as the Stars of the Firmament;
" as it is ſaid (*Exod.* 32. 13.) Remember *Abraham*,
" *Iſaac*, and *Iſrael*, *&c.* and for the Merit of theſe
" Three Fathers, Three of thoſe Angels were with-
" held from *Iſrael*, namely, *Keſef*, *Af*, and *Chema*; and
" there remained Two. Then ſaid he further to God,
" Keep off likewiſe from *Iſrael*, *Maſchchith*, for the
" Oath thou dideſt ſwear unto them, as it is ſaid (*Ex.*
" 32.) *To whom thou ſweareſt by thy own ſelf*, that
" *Maſchchith* the Deſtroyer may be with-held from
" them; as it is ſaid (*Pſal:* 38. 78.) *He was full*
" *Compaſſion, and forgave their Iniquity, and deſtroyed*
" *them not.* Moreover, ſaid *Moſes* to God, Keep
" off from *Iſrael* alſo *Charon*, that is, Fierceneſs
" and Wrath, for the Sake of thy Oath, thou ſwear-
" eſt unto me, as it is ſaid (*Exod.* 32. 12.) *Turn*
" from *Charon appecha*, that is, *from thy fierce*
" *Wrath, and repent of this Evil againſt thy People.*
" What did *Moſes?* He made in the Inheritance
" of the Children of *Gad* a Pit in the Earth, of
" the Bigneſs of a large Dwelling Houſe, and he
" hid *Charon*, or Wrath, in the Bottom of that Pit,
" juſt as a Man is chained down in Priſon; and as
" often as the *Iſraelites* ſinned, as often did *Charon*
" raiſe himſelf out of the Hole of the Pit, and
" gaped with his Mouth, and his Spirit, Will, and
" Mind was to bite and deſtroy the *Iſraelites*;
" wherefore, he is called *Peor*, from *Paar*, which
" ſignifieth, Gaping or Yowning. But *Moſes*
" pronounced the Name of God, namely, *Shem*
" *hammphoraſch* over him; by Virtue of which,

" he

" he forced him down again into his Pit, and to
" deſiſt from Gaping. But what did God after
" *Moſes*'s Death? He made the Grave of *Moſes*
" ſtrait oppoſite againſt him; and as often as the
" *Iſraelites* treſpaſſed, and he (*Peor*) gaped with his
" Mouth to bite them in his Wrath, then ſeeth
" he the Grave of *Moſes*, which puts him in Fear,
" and goeth back; as it is ſaid (*Deut.* 34. 6.) *And*
" *he buried him in the Land of* Moab *over againſt*
" Beth-Peor."

XI. We have in the 2*d.* Chapter of this Volume, quoted from Rabbinical Writings, that Hell is to be purified and annexed to Paradiſe; and before we conclude the Subject we are upon now, we ſhall inform the Reader, That the Devils are alſo to be refined and changed into holy Angels, whereof the Treatiſe *Lef arjeh* * giveth the following Account,
" Hereafter ſhall *Jezer hara*, or Evil Nature,
" by which is underſtood *Satan*, *be cleanzed*, and
" he made a holy Angel." And in the *Jalkut*
Chadaſch, it is ſaid, † " The Aim of *Solomon* in
" taking *Pharaoh*'s Daughter to Wife, was to con-
" vert her to the *Jewiſh* Faith, for he knew that all
" the Powers of Uncleanneſs, that is, all Evil Spi-
" rits, ſhould be made Holy.". And ‖ it is ſaid,
" There will none of the Powers of Uncleaneſs
" periſh, but they will be purified, and arrive at
" Holineſs. Alſo ſhall the Letters *Sam*, i. e.)
" Poiſon in *Sammael*'s Name ceaſe: And the re-
" maining Letters, which ſignify Strong and God,
" return again unto Holineſs.

In the Treatiſe *Niſhmath Ghajïm*, § it is ſaid,
" *Jezer hara*, which is the Angel of Death, ſhall
" not be puniſhed 'till the Coming of the *Meſſiah*,
" which is our Righteouſneſs, according to the
" Myſtery of the Words (*Eſ.* 25 8.) *He will Swal-*

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* Fol. 68 Col. 2. † Fol. 66. Col. 1, ‖ Fol. 184. Col. 4.
§ Fol. 184. Col. 1.

" *low*

THE PENNSYLVANIA STATE

“ *low up Death in Victory.* It is not ſaid, He will “ Swallow up the Angel of Death, but Death ſhall “ be deſtroy'd, and a holy Angel remain, as he “ was before the Fall of the Firſt Man. For “ through *Adam* he was corrupted, and through “ the Son of *David*, i. e. the *Meſſiah*, he ſhall be “ reſtor'd again, according to the Myſtery of the “ Name *Adam*, *David*, *Maſchiach*, or *Meſſias*. “ For *Meſſias* will purify the Uncleaneſs of the “ Serpent, and this is denoted by the Word, “ *Nachach*, which is a Serpent, and maketh in “ Number as much as *Maſchiach* or *Meſſias*, “ namely 359; by which is ſignified, that *Meſſias* “ ſhall deſtroy the Serpent, as *Galate* hath written “ hereof more at large. So have I, in the Treatiſe entiled *Schubba Iſrael*, more fully treated of “ this Myſtery.”

A
Geographical Account of the Countries the JEWS pretend to poſſeſs, which are governed by their own Kings, Laws, &c.

I. *Of the Country of the Children of* Rechab, *or the* Rechabites, *in* Aſia.
2. *Of the* Nisbon *Mountains, near the River* Goſan.
3. *Of the River* Sabbatjon, *and the Countries thereof*, &c.

SO Fruitful is Rabbinical Invention, that it forms and makes every Thing in the oddeſt Shapes; Heaven and Hell are ſtrangely modell'd; Angels and Devils are repreſented in

ſuch Forms and Beings, as would confound a Man of Senſe to conceive from what Motive or by what Spring the Rabbins are driven to advance ſuch Notions. We have already given the Reader ſo many ſurprizing Products of their Brains, as we thought were neceſſary for laying open the Rabbinical Learning, Reaſoning, and Judgment: But there being ſtill ſome Things worthy the Regard of the Curious, we could not break off without preſenting them the following Rabbinical Deſcriptions of the Countries poſſeſſed and governed by their own Nations, which will afford as much Speculation, as what has been before related.

I. We find the *Jewiſh* Geographers advance in their Writings, that in the Three Quarters of the World, namely, *Aſia*, *Africa*, and *America*, there are Nations governed by Kings and Princes of their own. Rabbi *Benjamin* in his Travels, which in the *Hebrew* are entitled *Maſſaoth Shel Rabbi Benjamin*, informs us thus: “ From thence, namely, from the City “ *Ilnabar*, which before was called *Pombeditha*, “ ſituate near the Banks of the River *Euphrate*, it is “ Twenty One Days Journey, through a Deſart of “ the Country of *Saba*, otherwiſe called the Country of *Aliman*, towards *Sincar*, before one arrives in that Couutry of the *Jews*, which is called that of the Children of *Rechab*, or the *Rechabites*; In antient Times they were known by the “ Name *Enoſch Tema*, that is the People of *Tema*, “ the Capital whereof is *Tema*, which is the Reſidence, and there reigns and governs the Prince “ Rabbi *Chanan* over thoſe *Jews*: The City is “ large; their Country is Sixteen Days Journey “ between the Northern Mountains; they have “ large and ſtrong Cities; and are under Subjection “ to the *Gojim* or Nations. They alſo march into “ far diſtant Countries, for Plunder and Spoile, *in* “ *Company* with the *Arabians* who are their Allies “ and

and Neighbours. Thoſe *Arabians* live in Tents, according to the Cuſtom of their Country; have no Houſes; and go about to plunder the Kingdom of *Aliman*, and all their Neighbours; wherefore, the *Jews* that live on the other Side, ſtand in Fear of them. Among the *Jews* of the Children of *Rachab*, there are ſome that Till the Ground and keep the Cattle, and the Country is large and broad. They give alſo the Tenth of all they have to the Scribes and Sages among them, who live retired in their Schools, and among the poor *Iſraelites*, and among thoſe who are diſtinguiſh'd for a pious Life, who mourn over *Sion* and *Jeruſalem*, and neither eat Fleſh, nor drink Wine, and are cloathed in black Garments, and live in Holes or mean Cottages; they faſt every Day of their Lives, except on the Sabbaths and Feſtivals, and pray to God continually for Mercy for the diſperſed *Iſraelites*, that he would for the Sake of his Great Name have Compaſſion on them. The Number of *Jews* that live in *Tema* and *Tilima*, amount to about 100,000 Souls. Thiter cometh the Prince *Solomon* with his Brother *Chanan*, the Princes that are of the Lineage of *David*, on whom be Peace, as may be ſeen in their Genealogycal Table, with tatter'd Cloaths, faſt Forty Days in the Year, and pray for the *Jews* that are in Excile and Miſery.

“In that Country (namely, in Prince *Solomon*'s) are 50 Cities, 200 Villages, and 100 Caſtles. The Capital of that Country is called *Thenai*; and in all thoſe Countries there are about 300,000 *Jews*. The City of *Thenai* is very ſtrong. They ſow and reap therein, becauſe it is Fifteen Miles long and Broad; and the Palace of *Solomon* is therein. It is alſo very beautiful; Gardens and Orchards are in it, *Tilima*, is alſo a large City, in which dwell near 100,000 *Jews*; and it is

very ſtrong, ſituated between two high Mountains. There are (in *Tilima*) wiſe and ſenſible Men, and many among them are rich. From *Tilima* it is three Days Journey to *Kibar*; and the People ſay they are the Tribes of *Reuben*, *Gad*, and the half Tribe of *Manaſſe*, which *Salmanaſſer*, King of *Aſſyria* made Captives; they went there, and builded ſtrong and large Cities. They wage War with all the Kingdoms about them, and no Man can come near them, becauſe of Eighteen Days Travel in the Deſart, wherein no Body dwells. The City of *Kibar* is alſo very large, and the *Iſraelites*, who inhabit there are computed to be 50,000; among whom are Scribes and brave Men, who carry on War with the Inhabitants of *Sinear*, and with the People of the North. The Country of *Aliman* is on the Borders of *India*.

II. This Rabbi relates further, in the aforeſaid Treatiſe [*] the following Account: “From thence, namely, the Country of *Tobotb*, it is 28 Days Journey to the Mountains of *Nisbon*, which lay near the River *Goſan*; and there ſojourns People in *Perſia* who come from thence, that are *Iſraelites*, and who report, that on the Mountains of *Nisbon*, are Four Tribes of *Iſrael*, namely the Tribe of *Dan*, of *Zebulon*, of *Aſher*, and of *Napthali*. Theſe made up the Firſt Band, *Salmanaſar* King of *Aſſyria* carried away Captive, as it is written (2 *Kings* 17. 3, 6.) *And carried* Iſrael *away into* Aſſyria, *and placed them in* Halah *and in* Habor *by the River* Gæan, *and in the Cities of the* Medes. This Country is 20 Days Journey; and there are Cities and Caſtles erected on the Mountains. One Side of

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[*] Fol. 20. Col. 1.

“ the Country is waſhed by the River *Goſan*; and
“ the Inhabitants are not in Subjection to the Nations;
“ but there is a Prince ſet over them, whoſe
“ Name is *Rabbi Joſeph Immarkela*, the *Levite*;
“ and among them are many learned Men; they
“ ſow and reap, and go to War with the Country
“ of *Cuth* through the Deſarts, &c.

The Treatiſe *Shalſheleth* * gives us the following Account.
“ In the Year of the World, which
“ was the 1466th Year after the Deſtruction of the
“ Second Temple (1534) there came a Man, a
“ *Jew*, out of a Foreign Country, who was called
“ *Rabbi David* the *Reubenite*. When he arrived
“ at *Rome*, he ſpake with Pope *Clement* the 7th
“ and found Favour in his Sight; and he (the
“ Rabbi) ſaid, that he was a General, or Commander
“ in Chief to a King of *Iſrael*. He was
“ ſhort of Stature, and Black like a *Moor*, about
“ 45 Years of Age. The ſame (Rabbi) went
“ to the King of *Portugal*, and ſpake with him,
“ he took Interpreters along with him, becauſe
“ he could ſpeak no Language, but the *Hebrew*
“ and *Arabick*, and informed the King, that
“ the *Iſraelite* Kings, who govern the People of
“ *Chalach*, *Chabor*, and the River *Goſan*, had ſent
“ him to tell him, if he would be pleaſed to aſſiſt
“ them againſt their Enemies, and furniſh them
“ with Canon, they ſhould thereby be enabled to
“ conquer. And the King promiſed them he would
“ do it. This Rabbi continued there a long Time;
“ and in the Interim of his tarrying there, God
“ awakened the Mind of a Youth, who was one of
“ the King's Scribes or Secretaries, who are generally
“ attending him, and obſerve his Commands.
“ The ſame (Youth) was of a *Jewiſh* Extraction;
“ and he thought within himſelf to turn, and to

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* *Fol.* 34. *Col.* 2.

“ forſake the *Chriſtian* Faith. And when he had
“ talked about it with Rabbi *David*, they retired out
“ of the Kingdom; he embraced the *Jewiſh* Faith,
“ and call'd himſelf *Salomon Malco*: And altho'
“ he was of the Uncircumciſed, and had no Knowledge
“ of the Law of *Moſes*; yet nevertheleſs,
“ when he came among the *Jews*, he preached powerful
“ Things thro'out *Italy*, concerning both the
“ Written, and the Oral Law, both in the myſtical
“ and literal Senſe of it, to the Amazment of all,
“ ſo that none could be compared with him; neither
“ is it known how he attained to ſo much Wiſdom.
“ The Account he gave of it was, that an
“ Angel had endued him therewith. He wrote
“ Books, and declared he was one of the Meſſengers
“ of the *Meſſiah*; he was beautiful in Features,
“ amicable, and liberal. Rabbi *David* faſted Six
“ Days and Six Nights ſuceſſively, as a Man
“ of Reputation infom'd me, namely *Rabbi Jebuda de Balneis*,
“ confirming it with an Oath, that
“ he was ſet to watch and obſerve that Miracle, and
“ to ſee whether in all that Time he received any
“ Suſtenance. Rabbi *Salomon* went to *Mantua* to
“ the Emperor *Charles* V. But it is not known
“ what Words he uttered, but only the Emperor was
“ highly incenced againſt him, and commanded to
“ have him burnt, which was done accordingly:
“ They put a Curb in his Mouth, becauſe they
“ were apprehenſive he might uſe ſome Sorcery, in
“ Order to procure his Eſcape. He glorified God
“ with his Death, and did not renounce his Faith,
“ tho' his Life was promiſed him. Rabbi *David* was
“ ſent by the Emperor into *Spain*, where he died.”

Another Account of Rabbi *David*, we find in the Treatiſe *Mikveh Jiſrael*, * which runs thus:

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* *Fol.* 33. *Col.* 1.

THE PENNSYLVANIA STATE

" He namely, the *Jewiſh* Ambaſſador, was called *David* the *Reubenite*, of the Tribe of *Reuben*. He took his Journey through *India*, and came into the Kingdom of *Portugal*, where he made the King's Secretary a Proſelite to the *Jewiſh* Faith, circumciſed him, and gave him the Name among the *Iſraelites* of *Salomon Malco*. This *Salomon* learnt the Law and the *Cabala* in a ſhort Time; and all the learned Men of *Italy*, were aſtoniſhed at his Learning and Underſtanding. Both theſe Men, *David* the *Reubenite*, and *Salomon Malco*, endeavour'd to convert to the *Jewiſh* Faith King *Francis*, and the Pope of *Rome*, and likewiſe the Emperor *Charles* V. for which Attempts *Salomon Malco* was impriſoned, and in the Year 301, of the 6000*th*. Year Number, and according to the *Chriſtian Æra* 1540, he was by Order of the ſaid Emperor *Charles* V. burnt alive, in the City of *Mantua*. However, he would have pardon'd him, on Condition he would change his Religion. *David* the *Reubenite* was made Priſoner by the Emperor in *Spain*; where he died in a few Days."

Rabbi *Abraham Perizol* in his Treatiſe entitled *Iggereth orchoth* † gives the following Relation concerning the ſaid Rabbi *David*, whom he calls *David*, the Son of *Solomon*, and of the Jews who (he imagines) dwell in the Deſart of *Chabor*, ſaying: "This Jew was of the Lineage of one of thoſe two Tribes, as may be gather'd from his own Words, when he ſays, he was one of Thoſe, who like the Children of the *Rechabites* dwell in that Wilderneſs in Tents, and that his Abode was in the Deſart of *Chabor*, which lies in the Greater *Aſia*, from whence downwards, and ſo on forwards, are the remaining Ten

Tribes bordering on the Deſart in the Way to *Lamek* and *Guda*, not far diſtant from the Red Sea. They have their Kings and Princes, and the Jews are there as numerous as the Sand upon the Sea Shore. Among them is found Spice and Pepper, and *Pharmaca ſimplicia*, or the Simples of Phyſick; likewiſe ſeveral good Things, of which we ſhall hereafter give ſome Account. But between the two Tribes of the Jews there dwell *Iſraelites*, a mighty and powerful People, who have many Kings over them. Theſe greatly diſtreſs the *Iſraelites*, and interrupt their holding Correſpondence one with the other: For they have been ſeparated many Years, and notwithſtanding they have endeavour'd to come together, they have always been diſappointed. At length, after a long Diſtance of Time, by the Arrival of ſome Chriſtian Ships in thoſe Seas, they have been inform'd of the hollow brazen Inſtruments for War, and have alſo ſeen them, wherewith by the Power of Fire, Stones may be flung, and whole inhabited Countries and Fortreſſes deſtroyed; whereupon the Jews, who inhabit the Deſart of *Chabor*, reſolved to ſend this Jew (according to his Aſſertion) to the moſt powerful King of the Chriſtians, with ſome Diſtinction, whereby his Character might be known and his Words gain Credit; This was confirm'd by the King of *Portugal*, who ſends Ships into thoſe Seas to the *Indian* Countries. It was he who made it publickly known, that there was diſcover'd a Kingdom of Jews, and he wrote to the Pope, whoſe Glory may it be exalted, that this Jew might be credited, and that his Aſſertion was true. However let his Aſſertion be true or falſe, it is ſufficient for us, who are in Exile, to know, that at this preſent Time, the Report is confirmed by Kings and Princes, and is the Subject of publick Converſation in the Streets of *Rome*, that the Tribes of *Iſrael* are in

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† Chap. 14. Fol. 15.

“ Being; that they are a mighty People, governed by Kings. And let the Circumſtances of Rabbi *David*'s Embaſſy be what they will, whether he was ſent by them or no, it matters not, ſo long as it is certain that there are Jews with their Kings actually exiſting, we may conlude that this Jew came with a Company of Travellers from the Deſart of *Ghabor*, taking that Road as is cuſtomary ſo to do; for thus it is found in his Writings, and related of him by Word of Mouth. Afterwards he went thro' *Arabia the Happy*, and came to the Red Sea; from thence he travell'd into *Egypt*, and ſo proceeded to the *Land of Promiſe*, where he waited for *Venetian* Ships to carry him to *Italy*. When he arrived at *Rome* he tarried there near eight Months, till an Anſwer was brought from the King of *Portugal*, concerning the Truth of his Meſſage. Thoſe who have reported of him, and alſo many eminent Jews that have converſed with him, have declared poſitively, that he ſued to the Pope, the King of the *Gojims* for Aid, and for obtaining metal Inſtruments of War, wherewith to fling Stones, and likewiſe ſome expert Engineers, in order to carry them with him into the *Happy Arabia*, and to drive out their Enemies, before mentioned: And as an Equivalent, propoſed to the Pope, whoſe Glory be exalted; to procure him a Way to have his Government ſettled in ſome Places of that Country, for this End that the Jews might aſſemble and join together to go over and poſſeſs the *Land of Promiſe*, becauſe it is the Inheritance of *Iſrael*, &c. We have alſo in this inſtant *October* in the Year 285, that is of the Chriſtian *Æra* 1525 heard it reported, in what Manner Pope *Clement* the King of the *Gojims*, conſented, diſmiſs'd him with great Honour, and ſent him by a Ship freighted with Implements of War, and as well Jewiſh as Chriſtian Workmen, with Recommendations to other Kings further Benevolence, furniſhing him with Paſs-ports, and exhorting all Chriſtian People to aſſiſt him with what he had Occaſion for.”

This Rabbi *Perizol* writes further in the ſaid Treatiſe * concernining the Multitudes of Jews in the *Eaſt Indies* thus, “ But to give a diſtinct Account of the Capital Place ſituated on the Coaſts of the *Indian* Seas or Ocean, or thoſe that are more within Land, namely, in the *Upper India*, we muſt obſerve this Order: After one has croſſed the Gulf of *Barbary*, one proceeds on till one comes on the main Land bordering on *Lamech*, which is near the *Indian* Sea. If we go further into the Upper Country, which is in that main Land, we then arrive at a great Deſart, and Countries that are inhabited by Jews, who are ſettled near the Banks of the River *Ganges*, as I have already mentioned, and is well known to the Chriſtians. We alſo find in new Books, that in thoſe Countries which are ſituated on the Borders of *Lamech*, as alſo on the other Side of the Deſart of *Calicut*, are found innumerable Jews, who are ſeparated and diſtinguiſhed from each other, under their reſpective Kings. There are alſo in the Iſlands of the *Indian* Seas innumerable Jews, who abound in Gold and Spices both by Sea and Land *&c.*”

We have already given the Reader a Rabbinical Account of the Tribes of *Dan*, *Zebulon*, *Aſhar*, and *Napthali*, dwelling on the Mountains of *Niſbona*, but if we look into other Geographical Authors of the Jews, we ſhall find thoſe four Tribes ſettled in *Æthiopia*. The following Paſſage is taken from a little Treatiſe entitled *Sepher Eldad Haddani*, in which the Tribe of *Zebulon* is omitted, and that of *Gad* is plac'd

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* Col. 24. 24.

THE PENNSYLVANIA STATE

in its ſtead. The Words run thus, “ Thoſe four
“ Tribes *Dan*, *Napthali*, *Gad*, and *Aſhar* dwell in
“ the antient *Chavila*, where is Gold, *&c.* They
“ have laid their Hands on the Necks of their Enemies;
“ they wage War with ſeven Kingdoms, and
“ People of ſeven Languages, and are ſettled beyond
“ the Rivers of *Æthiopia*. Theſe Tribes have Gold,
“ Silver, Jewels, Sheep, and Oxen, Camels, and
“ Aſſes in Abundance; they ſow and reap, and live
“ in Tents; they ſojourn and encamp ſometimes in
“ one Place and ſometimes in another, four Days
“ Journey in Length and Breadth; they encamp no
“ where but in Places where there is Fruit, Paſture
“ and Wine; their King is called *Uſiel* the Son of
“ *Malkiel*, and their Grand Prince, who is of the
“ Family of *Aaliab*, is called *Nikoli*. The Name
“ of their Judge, who is of the Tribe of *Aſher*, is
“ *Abdan*, the Son of *Miſhael*. Their Executions are
“ exerciſed, under the four following Puniſhments,
“ *(viz.)* Burning, Stoning, Strangling and Beheading,
“ in their proper Manner. When they are
“ minded to go to War, one bloweth the Trumpet,
“ and then are ranged under their General 120 000
“ Horſe, and 100 000 Foot. 'Tis obſervable that
“ of theſe four Tribes one undertakes the War for a
“ Month, and continues in it for three Months, at
“ the End of which they divide the Spoil they have
“ gotten from their Enemies, among their Tribe.
“ The Tribe of *Dan*, the Succeſſors of *Simſon*, is
“ like the Sand on the Sea-ſhore, four Days Journey
“ wide, and they are mighty Heroes, *&c.* And then
“ in three other Months the Tribe of *Gad* goeth to
“ War; and again, in other three Months the Tribe
“ of *Aſher*, and ſo on till the twelve Months
“ of the Year are ended. Then they begin again,
“ and change regularly to their Turn.” Theſe are
the Words of *Eldad* the *Danite*.

With Regard to the remaining Tribes and the Place of their Reſidence in *Aſia*, we find an Account of them in the aforeſaid Treatiſe of *Eldad* the *Danite* in the following Words; “ Thoſe of the Tribe of
“ *Iſſaſhar* dwell in the Mountains, which are at the
“ lower End of the Country of the *Medes* and *Perſians*;
“ they are obedient to the Words of *Joſhua*,
“ (1. 1.) *This Book of the Law ſhall not depart out of*
“ *thy Mouth*. They are ſubjected under no Yoke
“ of a foreign Kingdom, but only (bear) the Yoke
“ of God and his Law; they are at War with no
“ Men on Earth, and their only Diſputes are about
“ the Law among themſelves; they live eaſy and
“ quiet, without Antagoniſts, and evil Accidents;
“ they inhabit a Country which is ten Days long
“ and broad, and lies in a Square; they have alſo
“ Cattle, Camels and Aſſes in Abundance, likewiſe
“ Man Servants and Maid Servants; they have no
“ Implements of War, but only Knives to kill their
“ Cattle and cut their Meat; they are a Juſt People,
“ and there is no Fraud nor deceitful Dealings among
“ them, even their Servants are faithful; and
“ altho' they find Riches on the Road yet will they
“ not reach out their Hands to take it. There are
“ ſome among them who worſhip the Fire, and take
“ to Wife Mother or Siſter, and enter not into Servitude
“ of any Man; they will not, neither do
“ they Plant Vines, but buy all for ready Money.
“ They have a Judge and Prince, who is called
“ *Nachſhon*. They puniſh Malefactors with the four
“ Capital Puniſhments of the Judicatory; they talk
“ *Hebrew*, *Arabeck* and *Perſic*. The Children of
“ *Zebulon* border on their Limits, and dwell on the
“ Mountains of *Paran*. They erect Tents made
“ of Hair, which is brought thither from the Country
“ of *Agejamia*. The Tribe of *Reuben*, is oppoſite
“ to them, behind the Mountains of *Paran*; and
“ amongſt them dwells Peace and Love; they go uni-

THE PENNSYLVANIA STATE

"ted together into War, make Inroads, and divide the Spoil. For 2 pieces of Silver one buys as much Victuals as a Camel can carry; they ſpeak *Arabeck* and have the Bible, the *Miſiena*, the *Gamara* and the *Aggada*; they Preach every Sabbath in the *Hebrew* Tongue. The Tribe of *Ephraim*, and half the Tribe of *Manaſſe* are there in the Mountains in the Southern Part of the Country of the Diſtracted (or *Mahometans.*) They are of a fierce Diſpoſition, keep Horſes, make Inroads. and ſpare no Man; they have no Suſtenance for Life, but what they get by Plunder; they are courageous, and Heroes in War; one of them can maſter 100 others. The Tribe of *Simeon*, and half the Tribe of *Juda* inhabit the Country of the *Coſareer*, and are innumerable; they receive Tribute of 25 Kingdoms; and the Borders of the *Iſhmaelites* are under Contribution to them."

We ſuppoſe by this Time the Reader has enough of this Rabbi's Account. We ſhall therefore open another Scene, which we imagine hath a more entertaining Proſpect; and this we perſwade ourſelves will quickly be diſcover'd in the following ſurprizing Relation concerning the River *Shabatjon*, in the Words of Rabbi *Elias*, in his Treatiſe *Tiſhbi* * "The Sages have called the ſame (River) *Sabbatjon*, on Account of its Reſt on the Sabbath: For the Sabbath-Day is called in their (the 10 Tribes) Language *Sabbat*." In the Treatiſe *Bereſhith Rabba* † it is ſaid, "That *Turnus Rufus* asked Rabbi *Akkiva*, how he could demonſtrate that God had commanded to reſt on the Sabbath, and to honour the ſame; he anſwer'd, The River *Sabbatjon* demonſtrates it, which every Day of the Week rolleth Stones along in its Courſe, but reſteth on the Sabath."

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* Fol. 62. Col. 2. † Fol. 10. Col. 3.

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This alſo is found in the *Talmud* Treatiſe *Sanhedrin*; § alſo in the Treatiſe *Mikveh Jiſrael*; || and in a Letter which is ſaid to be written by *Preſter John* to the Pope at *Rome*, and printed at *Conſtantinople* in the Hebrew Language, we have the following Words, "This River runs the whole Week, but on the Sabbath it ſtirs not out of its Place, till the firſt Day (namely Sunday) then it returns to its former Rapidity."

The Rabbins are not agreed about the Situation of this River. Rabbi *Abraham Perizol* reports in his Treatiſe *Iggereth* or *orchothlam* * that it is in *Aſia*, in the furthermoſt Extremities of the *Eaſt Indies*. His Words are theſe; "We ſhall now explain the Source of the River *Sabbatjon*, and affirm, that he lies on the Borders of the *Upper India*, between the Rivers of *Ganges*, called in our Language *Goſan*, as it is written in 2 *Reg.* 16. 9. *And carried the People of it Captive to Ker*, &c. Again we read (*Chap.* 17. 6.) *and placed them in Halek and in Habor by the River of* Gozan, *and in the Cities of the* Medes. Theſe Places are over the dry Land from *Lamek* and *Calicut*; and the Source of the River *Sabbatjon* begins on the other Side of *Calicut*; it divides thoſe *Indians* from Part of the Kingdom of the Jews, where thou may'ſt certainly diſcover it. Whoſoever denies this, and looks on this Work as a Folly, and deſpiſeth the Words I have ſpoken thereof, it is as much as if he denied the Words of our Rabbins of Bleſſed Memory, which are written in the Talmud."

Immediately after, this Author proceeds thus: "Thoſe who are of that Tribe, dwell beyond *Calicut*, between the Mountains of *Goſan*, and its Rivers, and beyond theſe is the before-mention'd River

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§ Fol. 65. Col. 2. || Fol. 37. Col. 1. * Chap. 24. Fol. 27.

Sabbatjon

THE PENNSYLVANIA STATE

“*Sabbatjon*, which divides the *Indians* (from the Jews). Beyond the dry Land of the Country of *Lamek*, is the Deſart of *Chabor* on that Side which is neareſt to us.”

Agreeable to what is here ſet forth by this Geographer, is a Paſſage we find in a little Treatiſe entitled *Mikveh Jiſrael*, [*] where it is ſaid, “The Source of the River *Sabbatjon* is in the Country of *Calicut*.”

Rabbi *Gedolja* in his Treatiſe *Shalſheleth bakkabalah* [†] ſays, that the River *Sabbatjon* is in the Country of *Chavila*, and Rabbi *Menaſſe ben Iſrael* placeth it near the *Caſpian* Sea, when in his Treatiſe *Mikveh Iſrael* [§] he ſaith, “The River *Sabbatjon* is near the *Caſpian* Sea; and many antient Writers have aſſerted the ſame.” Again, he ſays further, “*Pethros* is not the Country *Peluſia*, neither is it the Country of *Petra*, as it is written, but it is the Kingdom of *Parthia*, which is ſituated near the *Caſpian* Sea; and I, with many of the Writers, have obſered, that the River *Sabbatjon* is there; however there is *Pathros* in the Land of *Ægypt*.” We muſt here remark, that the Diſtance which one of theſe Writers placeth the Situation of this River, differs only 300 *German* Leagues from the others.

In the Deſcription of this River the Jews are alſo at great Variance. Some ſay it flows with Water; the others affirm it to be Sand. Agreeable to the firſt Opinion, ſome of the Rabbins teach, that what is ſaid concerning the River *Sabbatjon* muſt be underſtood of the River *Goſan*, Rabbi *Ben Iſrael* writes in his aforeſaid Treatiſe *Mikveh Jiſrael* [**] thus, “Rabbi *Moſhi ber Nachman* in his Expoſition on the five Books of *Moſes* [‖‖] in the *Paraſha Haaſinu*, writes, that the River *Sabbatjon* is the River *Goſon*, whereof Mention is made in 2 *Reg.* 17. 6.” And in the

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[*] Fol. 40. Col. 1. [†] Fol. 28. Col. 1. [§] Fol. 40. Col. 2. [**] Fol. 43. Col. 2. [‖‖] Fol. 40. Col. 2.

Shalſheleth

Schalſcheleth bakkabala, written by the Rabbi *Gedalja*, it is ſaid, “I have ſeen where it is written, that the King who is called *Preſte Jan* (*Preſter John*) affirm'd to the Pope of *Rome* about the Year 220, (that is, in the Year 1460) That the River *Euphrates* encompaſſeth the Jews in ſuch a manner that they cannot come againſt him: But I ſay that perhaps he deſign'd to ſay this of the River *Goſan* which is the *Sabbatjon*.”

Others affirm the River to flow with Sand. *Eldad* the *Danite* ſays, “The Breadth of this River is 200 Ells, or the Diſtance of a Bow-ſhot, and conſiſts of Sand and Stone without Water. The Rumbling of the Stones ſound like the Roaring of a great Noiſe, or like the Billows or (raging) in the Sea; or like a ſtormy Wind; and by Night, its Sound is heard at half a Days Journey Diſtance. This Stone and Sand River roars all the ſix Days in the Week; but on the Sabbath it reſteth and is quiet; and there riſeth inſtantly in the Eve of the Sabbath (namely Friday Evening) a Fire round about the River, which laſteth to the End of the Sabbath. This burns ſo fiercely that no Man can approach near the River, and is on both Sides of it, about half a Mile wide. That Fire conſumeth every Thing that groweth on the Banks of the River.”

In the Treatiſe *Shalſheleth bakkabala* [‖] we find theſe Words, “It rolleth alſo hitherto Stones and Sand without Water with a roaring Noiſe.” And Rabbi *Solomon Jarchi* in his Comment on the *Talmud* Treatiſe *Sanhedrim* [†] calls this River *Nehar avanim*, (i. e.) a Stone River, becauſe of the driving and flinging out Stones on the Shore.

[‖] Fol. 153. Col. 3. [†] Fol. 28. Col. 1.

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As touching the Sand of this River, it is ſaid to be in Motion all the Week, and at reſt on the Sabbath, altho' carried into another Country. Of this Rabbi *Menaſſe ben Iſrael*, in his Treatiſe *Mikveh Jiſrael* § gives us the following Account, "Rabbi *Mordechai Japheb* confirms this, by ſaying, that Somebody has had a Glaſs Veſſel full of that Sand of the River *Sabbatjon*, and that in all the Working Days that Sand had been in perpetual Motion but had reſted on the Sabbath. I, in like Manner do teſtify, that according to the Teſtimony which I had from my Father of bleſſed Memory, and which is a certain Truth; for it is impoſſible a Father ſhould relate Falſities to his Children, he has often told me, that in the City of *Liſabon* (*Lisbon*) in the Kingdom of *Portugal*, there was a *Moor* who had a Glaſs Veſſel full of that Sand, and every Sabbath-Eve (Friday Evening) at the Time when the Sabbath begun, he walk'd in that Street which is called *New-Street*, becauſe in that Street dwelt the Jews who were compell'd and conſtrain'd into the Chriſtian Faith, and by this Moor called by the name of Moor-Jews. He then ſhew'd them the Glaſs in his Hand, bidding them Shut up their Shops, for the Time was come for them to keep the Sabbath. I have alſo been inform'd in relation to this Matter by Rabby *Meir*, a Doctor of Phyſick, that he had ſeen a Blackmoor with a Glaſs Veſſel ſtanding before a Church of the *Iſmaelites* or *Turks*, in the City of *Aleppo*. But the Judge in Paſſing by, asked the Moor about it, chiding him, ſaying, he had done wrong in making a ſhew of that Glaſs, becauſe it was a Confirmation of the Jewiſh Sabbath."

We ſhall now take a ſhort View of the Jews themſelves that inhabit the Country which is ſaid to be ſurrounded by the River *Sabbatjon*; but herein the Jewiſh Authors differ. According to *Eldad* the *Danite*'s Account, which we have already quoted, the Ten Tribes are placed there; and together with them the Tribe of *Moſes*. His Words are theſe; "There alſo is the Tribe of *Moſes* our Inſtructor, the Juſt, and the Servant of the Lord, who is called a Forſaker of Idolatry, and Perſeverer in the Fear of God. Theſe Jews are Surrounded with the River *Sabbatjon*, the Compaſs of it is as much as one can Walk in three Months; the Length and breadth is of a Square Figure; they live in ſtately Houſes and (have) magnificent Buidlings and Toweres which they themſelves erect. There is no unclean Thing among them, no unclean Fowl, nor any unclean Wild or Tame Beaſt; no Ants, no Fox, nor Fleas, Lice, Serpent, Scorpions, Dogs, nor any Thing elſe that may be hurtful: But there are Sheep, Goats, and Oxen; and there Sheep and Goats bring forth their Young twice a Year. They neither ſow nor reap; they have Gardens and Orchards, and all Manner of Fruit, and all Sorts of Pulſe; alſo Melons, Cucumbers, Onions, Garlick, Wheat and Barley, and out of one Seed, there grow an hundred. They are a People of Faith, and well skill'd in the *Miſhna*, *Gamara*, and the *Aggada*; and their *Talmud* is written in the Hebrew Tongue. They alſo teach after the following Manner, ſaying, Our Fore-Fathers have thus Inſtructed us; our Sages have taught us out of the Mouth of *Joſhua* the Sun of *Nun*, out of the Mouth of *Moſes*, and out of the Mouth of God. They know nothing of the *Talmudic* Doctorines which were in Being in the Time of the ſecond Temple, becauſe they did not receive them. They talk nothing but Hebrew, and make that Commandment heavy which forbids to drink of *Jen neſech*, or Wine offer'd to Idols. And what our

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* Fol. 65. Col. 2. § Fol. 38. Col. 2.

THE PENNSYLVANIA STATE

Rabbins have inſtituted concerning the Obſervations and Care in killing of Cattle, and concerning Fleſh which has any Defect, and for that Reaſon is forbidden; and what, according to the Words of the Scribes, was made heavy, even that has *Moſes* made ſtill heavier, and more ſtrictly forbad than the Scribes. They ſwear not by the Name of God, until their Soul departs, and utter their Reſentment againſt him that ſwears in their Preſence. They rebuke ſuch People after this manner: Woe unto you Miſerable. Why do you take the Name of God into your Mouth? All paſſeth thro' your Mouth; was it a Piece of Bread, you could eat it, or was it Water, you could drink it. Know you not, that for the ſake of your Oath your Children die while they are yet ſmall? They likewiſe warn all to ſerve the Lord with Dread and Fear, and with an upright Heart. The Children of *Moſes* lengthen their Days, and live to an hundred and an hundred and Twenty Years. Neither Daughter nor Son dieth in the Life Time of their Fathers; and they advance to the 3d. or 4th. Generation; they behold their Children, Grand-Children, and their Poſterity. They themſelves ſow and reap, becauſe they have neither Men nor Maid Servants. They keep Shops wherein they tranſact Buſineſs; their Houſes are made ſecure, but they don't lock them over Night, becauſe there are neither Thieves, nor wicked People, nor any Thing miſchieveous among them. A little Boy travels with their Cattle many Days Journey, without any Fear from Murderers or Devils, nor Wild Beaſts, nor from any other Evil whatſoever, becauſe they are Holy and Pure. Their *Levites* labour in the Law and in the Commandments, and continue till this Time in the Sanctity of our Inſtructor *Moſes*, and therefore the Holy and Bleſſed God has given all this unto them.

“ Moreover

Moreover they ſee no Man, nor doth any Man ſee them; except thoſe four Tribes that dwell on the other ſide of the River *Æthiopia*: They (indeed) ſee and ſpeak to one another, tho' the River *Sabbatjon* is between them. Further they abound in Silver and Gold; they ſow Flax; dye Scarlet; and make themſelves fine Cloaths and Garments. Their Number is twice, nay two Times twice as many as the *Iſraelites* who came out of *Ægypt*; ſo that they are endleſs and without Number: Alſo thoſe four Tribes, namely, *Dan*, *Naphthali*, *Gad* and *Aſher*, do ſometimes ſtand on the Banks of the River *Sabbatjon* to Sheer their Sheep; Then cry Thoſe who live on the other ſide of the River, and ſay, you Brethren, ye Tribes of *Jeſhuron*, that is, of *Iſrael*! Let us ſee your Camels, your Dogs, and your Aſſes; then add, how large is this Camel? how long is his Neck? and how ſhort is his Tail? and they ſalute one another."

How this Tribe of *Moſes* ſettled there, Rabbi *Gadaljo* in his Treatiſe *Shalſheleth hakkabala* * informs us in the Words following, “The ſaid *Eldad* hath related, that when the Temple was the firſt Time deſtroyed, the *Iſraelites* went unto *Babel*, where the *Chaldeans* had ſet themſelves up againſt them, and had (ſcornfully) demanded of them, Play us up a Song of *Zion*; then did the Children of *Moſes* ſtand up, and lamented and wept before the Holy aud Bleſſed God, and bruis'd their Fingers wherewith they had play'd in the Temple, and refuſed to play. And a Cloud overſhadowed and took them with their Tent and their Cattle, and brought them away by Night unto *Chavila*; and in the ſame Night there was a great Earthquake. In the Morning they ſaw a great Hoſt; and the Lord

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* Fol. 28, Col. 1.

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cauſed a great River to ſurround them, which rolleth Stones and Sand, without Water, with a terrible, roaring Noiſe; ſo that altho' an Iron Mount was in its Way (this River) would overthrow it; this continues all the working Days; but on the Sabbath it reſteth; and for this Reaſon it is called the Sabbath River. There are Places in the ſame River which are 60 Ells wide, wherefore they cannot come to us nor we to them.

In the *Bereſhith rabba* [†] it is affirm'd, that the Ten Tribes are the Inhabitants of the Country which is ſurrounded with the River *Sabbatjon*; the Words run thus: "But the Tribes of *Juda* and *Benjamin* are diſperſed throughout the World." But Rabbi *Bachai* in his Expoſition of the Five Books of *Moſes*, [*] in the *Paraſha Haaſinu*, ſays thus; "In the *Medraſch* of the High Song of *Solomon* we read, *Yea our Bed doth Bud*: This ſignifieth the Ten Tribes that were conveyed within the Compaſs of the (River) *Sabbatjon.*" And Rabbi *Moſche bar Nachman*, on the five Books of *Moſes*, [||] ſays on the Words *(Deut*, 32. 26.*) I will diſperſe them in Corners*, thus: "Obſerve! This carries an Intimation of the Baniſhment or Wretchedneſs of the Ten Tribes, which were carried over the River *Goſan*, which our Sages call *Sabbatjon*; for it is called *Goſen*, from the Word *Gus*, which implies taking or rending away, as we read (*Num.* 11. 31.). *Vagagor Salvim*, *And brought Quails from the Sea and let them fall.* For thoſe who dwell on the other ſide the ſame River, were taken away of Men; but it is called *Sabbatjon*, becauſe it reſteth the ſeventh Day."

Rabbi *Elias*, in his *Tiſhbi* [§] thus expreſſeth himſelf in Relation to the Sabbath River; "*Sabbatjon* is

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[†] Fol. 66. Col. 4. [*] Fol. 225. Col. 2. [||] Fol. 152 Col. 3. [§] Fol. 62. Col. 2.

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the Name of a River, which, it is ſaid, runs every Day in the Week, except the Sabbath, bearing along with it mighty Stones, and that with ſuch Rapidity, as renders it abſolutely impaſſible; and this is the Reaſon the Ten Tribes remain as it were, impriſon'd by the River; the Dread of prophaning the Sabbath, hindering them from paſſing it on that Day." In the *Bammidbar Rabba* [§] we read thus: "The Tribes are encloſed by the River (*Sabbatjon*) which is within the dark Mountains."

Other Rabbinical Writers will have only one Part of the Ten Tribes to be ſettled there. Concerning this we find in the Treatiſe *Mikveh Iſrael* [†], the following Paſſage: "The laſt Aſſertion, that one Part of the Ten Tribes were led into Baniſhment, or Wretchedneſs, over the River *Sabbatjon*, and dwell there, is clear from the Authority of many Ancient Writers. The Firſt is Rabbi *Jochanan*, who wrote the *Jeruſalem Talmud*, and lived in the 150*th*. Year after the Deſtruction of the Second Temple."

In the 17*th*. Chapter of the Treatiſe *Sanhedrin*, he ſays, "That the Ten Tribes were carried into Three different Places of Banniſhment or Wretchedneſs, *viz.* over the River *Sabbatjon*; into *Daphne* of *Antiochia*; and into a Place where the Holy and Bleſſed God covered them with a Cloud; but hereafter he will gather them together, and deliver them from thence. He gathers his Argument from the Words of *Iſaiah* 49. 9. and ſays, the Words, *That thou mayeſt ſay to the Priſoners, go forth*, ſignify thoſe that live over the River *Sabbatjon* in Banniſhment; and that by the Words, *To them that are in Darkneſs, ſhew your ſelf*, is meant Thoſe who

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[§] Fol. 219. Col. 2. Fol. 36. Col. 1, 2.

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"are

" are cover'd with a Cloud; and that the Words, " *They ſhall feed in the Ways*, imply thoſe who are " in *Daphne*, or *Antiochia*. But of what *Antiochia* " he here ſpeaks is unknown to us.

The Account which Rabbi *Gerſon* gives of the Country of the River *Sabbatjon*, will, we hope, not be altogether unacceptable to a curious Reader. His Account is this: " Now do I remember what both Great and Small have ſaid of the " Ten Tribes, how that there is a Place where thoſe " Ten Tribes dwell; how that they have Kings " over them, and are very powerful; and further, that they have no Want of any Thing but " the Temple and the Prophecies; and that where " they are ſettled they live in perfect Peace; that " there are many Nations which pay Tribute to " theſe *Jews*; and aſſiſt them in War againſt " thoſe who riſe up againſt them, till their Enemies " are reduc'd. But as to the Place where they " dwell, ſome ſay it is not far diſtant from the (River) *Sabbatjon*; others ſay, it is on the other " Side of the *Sabbatjon*; others that it is behind the " Mountains of *Goſan*; and others again affirm, it " is behind the dark Mountains. Some have aſſerted, that now they have their own Kings. All " theſe Things ſeem'd almoſt incredible unto me, " in as much as we, for the Sake of our manifold " Sins, are in miſerable Baniſhment and Wretchedneſs. But I ſwear by the Ever Bleſſed God, that " I will not utter the leaſt Untruth. In the Year " 390, according to the leſſer Number (*i. e.* 1630,) " I was at *Alexandria* in *Egypt*, where the Ten " Tribes were the general Topick of Diſcourſe among the People; one ſaid one Thing, Another " another, according to the Cuſtom of the World; " inſomuch that I could learn nothing certain " about them. I went therefore to the Holy Community of the *Jews* in *Egypt*, where the People inform'd me, that Letters were arrived from " the Holy Community of *Salnek*, by a Caravan, " that is, a Travelling Company of Merchants, who " came from thence, which gave an Account that " many Thouſands of *Jews* had paſſed the *Sabbatjon*, " and had laid Waſte the whole Country of *Preſter John*, together with the Country of the *White* " *Ætheopians*, who are called *Frank-Moors*. " a Kind of *Turks*; whoſe Language was *Spaniſh*; and that the *Jews* had made War upon " them, becauſe they refuſed to pay Tribute. When " I heard this, I gave Thanks unto the Bleſſed God, " for that he had vouchſafed to me to hear good " Tidings of *Iſrael*; and that He had confirmed " the Words, *The Scepter of* Judah *ſhall not be* " *taken away*, &c. And in the Year 391, according to the leſſer Number (1631) I happen'd to " light on a Ship which belonged to the Holy " Community at *Alexandria*, bound for the Holy Community at *Salneck*; and hearing of a Caravan that was come, which bought up a great " Quantity of Iron, I asked them from whence they " came? They replyed, They were arrived there from " the Country of *Chobaſch*, and that they carried " Iron over the *Sabbatjon*. I then went to the " *Baſſa* of the *Caravan*, the Chief of the Merchants, " and enquired every Thing of him; as how far " it was from thence? What Conveniencies of " Life were there? And what would be the Charge " to go thither? And he told me, the Diſtance " God only knows; for we often travel Eight " Months, Six Months, or Five Months, according as the Time is. And he inform'd me of all " the Road from one City to another. Then I " thought within my ſelf, I will travel thither, be- " cauſe I underſtand the Language, and know the " Road, ſo as not to profane the Sabbath; and I " adviſed with the People, whether I ſhould carry

“any Iron along with the Caravan? And every One counſel'd me to go. Hereupon I went again to the *Baſſa* of the Caravan, and informed him of my Intention. And he ſwore unto me, that if I would go along with them, I ſhould come to no Hurt; and I obtain'd ſuch Favour with him, that he converſed with me every Day, and perſwaded me to undertake the Journey in his Company. Hereupon he and I went before a *Turkiſh* Magiſtrate, who ſet me down in the Book as one of the Paſſengers; and that he, the *Baſſa*, was either to ſee me ſafe to *Salneck*, or to produce Letters from me where he had left me. This I undertook, to inform my ſelf more particularly concerning the *Sabbatjon*; and many of the *Jews* went with me before the Magiſtrate, and were Witneſſes between me and the Chief Merchant. I will not be tedious; much might be written of the Roads, Countries, Cities, Seas, and particularly of the Deſarts in the *Happy Arabia*, until I came to *Mecca* and *Java*, not far from the *Red-Sea*. There lieth *Mahomet* the Falſe Prophet of the *Iſmaelites*. From thence I paſſed thro' the Country of *Sikitne Iſſre*, and the Deſart of *Chabor*, where I ſaw a ſort of Animal which had Five Legs and Three Eyes, and was Six Ells High. There are many *Jews* in that Country, and it is called *Baſcba Mora*; and the Children of *Rechab* dwell in the *Happy Arabia*, in Cities and Villages; and the *Indian Sea* is not far from thence, and on the Coaſt are Mountains without Number. In the Iſlands are Cities with *Jews*, who have Spice, and Silver, and Gold in abundance. I did not go by Sea into the Countries of the *Indies*, but over the main Land thro' Deſarts 'till we came unto the Mountains, which are called the Mountains of *Chippaſon*; thence I came to the holy Community of *Ribar*, and from thence I travelled to the City

Debarſeban, near the River *Ganges*, which is the River *Goſan*. The Principal Cities are in geneneral provided with all Sorts of Merchandiſes, and all Sorts of Spice; and here begins the Country of *Calicut*, where the Fleſh of Cattle is not eat, nor of Birds, but all Sorts of Fruit, Cheeſe, Butter and Milk, Choice of Pulſe, alſo Conſerves with Sugar. The Roofs of their Buildings are flat like thoſe in *Egypt*: And they dreſs in Silken Apparel. They believe in the falſe Prophet *Ali*. From thence are brought the choiceſt Pearls and Spices; and on the other Side of the Deſart of *Calicut*, is the River *Sabbatjon*, which divides the *Great Indies*, and encloſes many Settlements of the *Jews*, and who are there in Number, (God protect them) like the Sand on the Sea Shore. They are divided far from one another, that is, thoſe *Jews* who are on the other Side of *Mecca* and *Java*, and thoſe who inhabit beyond the Deſarts of *Callicut*, that is, the Country that is incloſed by the *Sabbatjon*: Between them dwelleth a ſtrong People of the *Iſhmaelites* and with thoſe People they are at War. In Truth, the Iſlands with Cities, which are in the *Indian* Seas, are without Number. I did not paſs through *Calicut*, becauſe of the Danger at Sea, but paſſed over that Sea which is nearer. The Ships are ſtrongly built, tho' without Iron. We ſail'd 'till we arrived at the Country of the *White Moors*, called *Frank Moors*, and came to *Sevilla*, which is the firſt City of the *White Moors*; from thence are but Two Days Journey to the *Sabbatjon*. Whilſt at Sea, I obſerv'd at ſeveral diſtant Places great Fires, and a great Smoak ariſing from ſeveral Places in the Sea. They told me it was the Fire of Hell, like that in *Italy*, where are Mountains, call'd the *Sevilian* Mountains. Behind the Mountains, on the other Side of the City

“(*Sevilla*) riſeth a great Fire very high, One may ſee it at Eighteen Miles Diſtance. Forty Miles from thence by Sea, is a Foreſt of Olive-Trees, from the Midſt of which iſſued a Smoak, which they told me proceeded from Hell; and upon the Surface of the Sea we found Pieces of Brimſtone. But before I came to the City, I heard a great Rumbling, like the Beginning of Thunder; and the nearer I approached, the plainer I heard it. I enquired what it was; and was told it was the Roaring of the River *Sabbatjon*. When we came into the City, they inform'd us of the Danger of Travelling to the *Sabbatjon*, on Account of the Watchmen. Theſe Watchmen belong to the King *Preſter John*, who is an *Iſmaelite*. They are afraid of the *Jews*, and therefore plant Watchmen along the *Sabbatjon*; for which Reaſon we could not proceed. We diſpoſed of our Merchandiſe in that City, and continued there Three Weeks. In the mean Time they inform'd me of every Thing. I asked of what Uſe thoſe Watchmen were, ſince No body could get over the *Sabbatjon?* They replied, That the whole Week round they rambled up and down for Pillage; except on *Friday* or Two Hours before the Sabbath, when they are in Fear, and ſtand together upon their Watch; to ſee whether any of the *Jews* will attempt to come over. And when they (the *Jews*) come, the Watchmen do not Fight with them, but immediately proclaim it in all the Cities and Countries; then are they (*the People*) terrified, and lock all the City Gates. On the Sabbath they keep no Watch, for they know that no *Jew* will then come over. Now when there were but Two Hours to the Sabbath, the Roaring of the *Sabbatjon* ceaſed; and inquiring into the Reaſon thereof, they told me that juſt before, for one Hour, it flung up

Stones as high as a Houſe, but on the Sabbath it was at Reſt. They alſo informed me, and ſhewed me how the *Jews* came into that City; how they deſtroy'd it, and took away all their Treaſure; they painted out to me the Deſtruction of many Houſes: But the Inhabitants preſently rebuilt their Walls, and erected ſtrong Forts. In the mean While I enquired likewiſe further concerning thoſe *Jews*, and their Circumſtances, and wherein their Power conſiſts, and what Country they poſſeſſed? and by this Means informed my ſelf of all I could: and they told me every Thing readily and circumſtantially; which made me almoſt weep for Joy; but I durſt not diſcover it before them. Why? Becauſe they are under dreadful Apprehenſions for Fear of the *Jews*. Laſtly, I asked what Price Iron fetched there? They told me, that for a Hundred Weight of Iron, they gave an Hundred Weight of Gold. Why ſo? They have Mountains of Gold, pure good Gold; they have no Coin, but they weigh large and ſmall Pieces of Gold in Scales. Upon my asking what Sort of Country it was, they told me, it was an extenſive large Country, with all Manner of Victuals, as Fleſh, Fiſh, and all Sorts of Fowls in Abundance: and all Sorts of fine Cloaths, Woolen and Silken, of Variety of Colours, and of Silver and Gold; and that thoſe *Jews* wear no Black Apparel. In the ſame Country groweth Pepper, Ginger, and Cinnamon, and all Manner of Spice. They acquainted me likewiſe, that between *Preſter John*'s Country, and the *Sabbatjon*, were two Kingdoms; and that there, whoever kills an Animal, is put to Death.. The River was Seventeen Miles wide, and flung up Stones as high as a Houſe. One hears the Roaring of this River for Two Days Journey; but on *Fridays*, Two Hours before Night, it reſteth, and is dry'd

“up quite, and then not ſo much as a Stone is to be ſeen, but only beautiful Sand as white as Snow. But when the Sabbath is ended, it begins its uſual Raging and Roaring; I have heard it my ſelf. The *Gojim*, or the Infidels, who dwell near the *Sabbatjon*, don't drink of it, nor ſuffer the Cattle to drink thereof. Why ſo? They ſay that the River is holy, it is the Meſſenger of God, it is always fullfilling his Commands, and reſteth the Seventh Day; therefore, no Man ought to drink thereof. But he that hath the Leproſie is healed when he waſheth himſelf therein. He that hath an Inflamation, and waſheth himſelf with it, is cured, and therefore the People reckon it holy. I asked alſo concerning the *Jews*; and they told me, that over the *Sabbatjon*, there were none but *Jews*, who had Twenty Four Kings over them, all of them *Jews*; and each King has his particular Country, with mighty Cities and Villages; but the Chief King was Powerful, and a potent Hero. When he rides out, there ride with him 150, 000 Men, arm'd at all Points: each has a Spear in his Hand, the Wood whereof is painted Red; the People are large and ſtout Men; alſo the Horſes are very Strong. If one comes near them they bite, and kick with their Fore- and hind-Feet, they have Mutton for their Food; which, being cut very fine, is boiled and given them to eat; after which, they have Wine to drink. Whereupon they preſently grow ſtrong, kick and run. Whoſoever ſees or hears them, is ſtruck with Fear, and none dare to approach them, but thoſe who are accuſtomed to them. Then go the People, to ſeat themſelves upon the Horſes, but tie their Feet and blind their Eyes before they place themſelves upon them. Then is brought the Kings Horſe, and a Golden Ladder with Seven Steps, and the

“ King

“King of *Iſrael* climbs up and ſeats himſelf upon his Horſe. The ſame King is called *Eliezer*, who was King in the Year 391, after the leſſer Number, (*i. e.* 1631.) It is alſo cuſtomary, when he takes the Field, to be accompanied with 180,000 Horſemen, but his Footmen are innumerable. They ſet out Two Hours before the Sabbath, to paſs over the *Sabbatjon*, and ride very ſwiftly; afterwards they reſt and keep the Sabbath.

“On the one Side, near their Country, lie the Dominions of *Preſter John*. There are many Country Seats, and *Jewiſh* Communities in thoſe Parts, and it borders upon the *Great Indies*. the *Jews* on the other Side of the *Sabbatjon* keep Watch on the Sabbath, to prevent the Enemies coming over, and ſuffer none to paſs over but the *Iſmaelite* Merchants. When a *Cutbeer*, or *Chriſtian* gets over, he is made away with. The Horſes are ſo ſtrong that they will ſtand Three Days under their Riders, with whatever elſe is upon them, without being hurt. Theſe *Jews* have upon their Horſes, Bags fill'd with ſcorc'd Grain, Pepper and other Spices, which they eat, and continue ſitting on their Horſes; but the Legs of the Riders are faſten'd with Locks to their Horſes, to prevent their falling when they are upon a full Speed. King *Elieſer*, they ſaid, is a ſtrong Hero, and Six Ells in Height; their Ell is in Length Six Spans? and he alone will make 800 Men fly before him; the Hilt of his Sword is Ten Inches long; the Breadth of the Blade Three Inches, and the Length thereof Three Ells. And whenever he draws his Sword out of the Scabbard, he doth not draw it out in vain. He kills all he meets; and every one of the People carries a Spear in his Hand; the Wood whereof is the Thickneſs of a Span and

“ a

“ a half; ſome Two Spans. With them they throw
“ a Man out of his Saddle, and fling him Backwards.
“ Whenever the *Jews* come over, they
“ kill a Thouſand Times a Thouſand of the *White*
“ *Moors*, and likewiſe of the People of *Preſtor*
“ *John*. Nothing can withſtand them: The *Jews*
“ have likewiſe Bows for Arrows, exceeding ſtrong;
“ they are gilt, and the Strings are (made) of Bullocks
“ Sinnews. The Arrows are of indifferent
“ Wood, at One End whereof is fix'd an Iron
“ Head with Three Edges, Four Fingers broad,
“ and anointed with deadly Poiſon; and whomſoever
“ one of thoſe Arrows touch, he ſurely
“ dies. If at any Time a *Jewiſh* Youth challenges
“ a ſtrong Man of *Preſter John's* People, then
“ giveth he, namely the Man of *Preſter John*, to
“ him (the *Jew*) as much Gold as he weighs, for
“ not meddling with him. When the *Jews* are on
“ this Side, they plunder their Enemies of all they can
“ lay Hands on, and deſtroy Country and People
“ ſo long 'till they are paid Tribute. They carry
“ on War with their Enemies for ſome Months,
“ 'till they have ſubdued all, and then they return
“ in Peace over the *Sabbatjon*. On a March King
“ Rabbi *Elieſer* has an Eye upon the other Twenty
“ Three Kings, who likewiſe valiantly maintain the
“ War (jointly) with him. There is one King
“ among them, who is called the pious *Daniel*;
“ he is a prodigious huge Man, like a Giant; he
“ (*ſingly*) beats a Thouſand Men; he is alſo of a
“ meek Temper, and dwells in the City *Dam Eroach*
“ in *Armonia*. Their Apartments are built of
“ Precious Stones and Pearls, and no Stranger is
“ ſuffer'd to enter thoſe Apartments. It is alſo cuſtomary,
“ when the King goeth to the School, for his
“ Queen to go with him by his Side. The Pious
“ King *Daniel* has Four Sons, bold brave Youths,
“ and Two Daughters, who have not their Equals
“ for

“ for Beauty; and the Women are very chaſte;
“ they look on no ſtrange Man; and No body
“ can ſee them; for their Head-dreſſes are all of
“ Silk, which they draw over their Faces, and tye
“ them to their Necks; what covers the Face, is
“ ſo tranſparent, that they can ſee thro' it; both
“ Men and Women make all manner of Work each
“ according to his Profeſſion, and have all Sorts of
“ Pearls, and Jewels, Gold and Silver ineſtimable.
“ They further told me, That the pious *Daniel* had
“ a Jewel in his Caſtle, called the *Carbuncle*,
“ which gave Light to the whole Houſe like
“ the Sun; and when the Sabbath begins, then
“ this Jewel is taken out and laid in the Court,
“ where its Luſtre ſhines Night and Day, in Regard
“ to the Words (*Exod.* 35. 3.) *You ſhall*
“ *kindle no Fire throughout your Habitations on the*
“ *Sabbath Day*; as alſo in Honour of the Sabbath.
“ In the Week Days the Stone is ty'd up in a Piece
“ of Silk, and kept lock'd up untill the Sabbath.
“ In the Year 390, according to the leſſer Number
“ (*i. e.* 1630) the Children were deſirous of
“ being employ'd in the War under the King, at
“ which the King was angry, becauſe they were but
“ little. But when they ſaw how their Fathers appeared,
“ with Steel Arms and in Coat-Armour, they
“ dreſſed themſelves alſo in ſuch Arms unknown to
“ the King, and rode nimbly over the *Sabbatjon*,
“ and finding a Thouſand Men of their Enemies,
“ ſlew them, and returned ſafe Home, at which
“ the King was exceedingly pleaſed, that they had
“ ſhewn ſuch Valour in their Youth. They alſo
“ told me, that in the Country where the *Jews*
“ dwell, there grows fine, thick, and large
“ Wheat; that the Earth was black as a Coal, and
“ very Fat. They are very cautious, that they are
“ not defiled; and if One that is rich be defiled, he
“ flings away his Garment, but if he is a poor
“ Man,

“ Man, he waſhes it Four Times. In the ſame Year the King of the *Indies* ſent by Three Princes Preſents to Rabbi *Elieſer*. They rode over the *Sabbatjon*, and preſented themſelves before the King, and with their Preſents and ſubmiſſive Speech, pacified him according to Cuſtom, and concluded a Peace between him and the King of the *Indies*. The Ambaſſadors returned ſafe to the City of *Sevilia*, which is Two Days Journey from the *Sabbatjon*. Whileſt I was in the City, there came an Embaſſador from King *Preſter John*, in order to negotiate a Peace; the Embaſſadors brought great Preſents for *Elieſer*, which I my ſelf ſaw. They conſiſted of a Man without a Head, his Mouth and Eyes were on his Breaſt, and he eat nothing but Fiſh, and his Language ſomething reſembled the *Greek*. Further, the Preſents conſiſted of Forty bored Pearles, ſome of them were Globular, and others long and big like a Joint; and the Box in which the Pearls lay, was made of fine Chriſtal, a Span high and wide; there was another coſtly Jewel called *Saphire*, which lay in a little Box, which was cover'd with Coral Three Fingers wide and Three Fingers high. The Ambaſſadour was adviſed, not to bring the Man over the *Sabbatjon* leſt he ſhould made away with. Why ſo? Becauſe he ſpeaks the Language of the *Greeks*, which ſhews they muſt come from among the Idolaters; and there is a whole Country of ſuch People who are ſubject to *Preſtor John*. They alſo informed me, that in the Year 388, according to the leſſer Number, (*i. e.* 1628) Eight *Jews* came out of the Countries, and paſſed over the *Sabbatjon*. The King enquired of them, how they could come thither, thro' Deſarts and Nations, without prophaning the Sabbath? and they anſwered, We did it with a willing Mind. We have been Captives

“ among

“ among the Nations, and made our Eſcape to gain our Liberty with you; for we have heard you are *Jews*; and that you will fulfill (*the Intent of*) thoſe Words, *Deut.* 23. 15. *Thou ſhalt not deliver unto his Maſter, the Servant who is eſcaped from his Maſter unto thee.* Then asked the King whether they could teach any thing? And whether they had ſtudied? And they ſaid, Yea. And a Book being given them, they taught or read before the King. Then was the King ſatiſfied they were *Jews*, and he made them handſome Preſents; and they took for themſelves Wives. They alſo acquainted me, That in the City *Dam Eſroach* in *Armonia*, there was a School built of precious Stones and Pearls, which could not be purchaſed by all the Kingdoms of the *Chriſtians* and *Turks*.” Theſe are the Words of Rabbi *Gerſon* taken from his Treatiſe *Geliotb erez Iſrael*.

Thus have we conducted the Reader thro' a Series of Events and Tranſactions, ſo aſtoniſhing for the Matter of them, ſo incoherent in their Diſtribution and Aſpect of One on another, and in many Particulars ſo rediculous and abſurd, that we ſhall not be ſurprized if he ſhould think them our own Fictions, and falſe Charges upon the Rabbinical Invention. He will naturally enquire what could induce ſuch grave and learned Men, for ſuch the Rabbins are eſteemed among the *Jews*, to relate with ſuch a ſolemn Air of Truth, and of the Varacity of impartial Hiſtory, Facts ſo ſurpaſſing Belief, and the Imagination of others to conceive? We can only anſwer, That we believe it a Judicial Infatuation of their Underſtandings; and that the Almighty ſuffers this Blindneſs on their Judgment for the accompliſhing his own wiſe Purpoſes upon that unhappy People. For, was it otherwiſe, and did the *Jews* make a right Uſe of their Reaſon and Underſtanding,

ing,

ing, 'tis hardly conceivable they ſhould be ſo notoriouſly miſled by thoſe blind Guides the Rabbins. For their Doctrines and Opinions, tho' ever ſo wild and extravagant, are received by the Vulgar among the *Jews*, with as much Reverence and Belief, as the moſt ſacred and indubitable Portions of Scripture. A Story tho never ſo ridiculous, or fabulous, if it has the Sanction of a Rabbins Authority, goes down ſmooth, without any Enquiry into the Credibility of the Fact. This is verified in the foregoing Account of the *Sabbatjon*, which tho it has no Foundation in Nature or any other Hiſtory, nor is mention'd by the Travellers of any other Nation, though it has ſo many wild aſtoniſhing and incredible Circumſtances attending it, yet tis believed as firmly as the moſt unconteſted Hiſtory that ever was related by the moſt unexceptionable Writer. And 'tis hard to judge what Inducement Rabbi *Gorſon* could have to give ſuch a monſtrous Account, which all intelligent People muſt take for the Production of a Diſtempered Brain; and the underſtanding *Jews* without Doubt reckon the Author no better than a Madman. However, that Treatiſe was ſo well received among the *Jews* in *Poland*, that they put it to the Preſs; which ſo irritated the *Popiſh* Clergy that they prevailed with the Magiſtrates to have it ſeiz'd and burnt; of which they themſelves gave an Account in *Mikveh Iſrael*[*] in the following Words, “That Country which is ſituated on the other Side of the *Sabbatjon*, is unknown to me; but about Fifty Years ago, there came Two *Jews*, after a long and tedious Travel, to *Lublin*, where they put to the Preſs a ſmall Treatiſe in the *German* Language, after the *Jewiſh* Manner, wherein they gave an Account

of the Government and Circumſtances of the ſaid Country. It was intitled *Sepher Gelioth erez Iſrael*, but upon the Clergy's complaining of it to the Magiſtrates, it was burnt in the City of *Warſaw*.”

In the ſame Treatiſe *Mikveh Iſrael*[*] it is ſaid, “How ſtrong is the Teſtimony of *Joſeph* the Son of *Gorion*, as we find it in the Seventh Book of the Wars of the *Iſraelites* with the *Romans*, where, in the 24th. *Chapter* he writes, that when *Titus* march'd between the Cities *Arce* and *Raphanæa*, Places belonging to King *Agrippa*, he ſaw a River running with a ſtrong, full Current, yet, after a Rapidity for Six Days together, it ceaſed, ſo that one might ſee the Bottom of it dry, quite without Water; but as ſoon as the Seventh Day was over, it flowed again as rapidly and forciby as before; and therefore was called the Sabbath River, becauſe it reſted on the Holy Sabbath. *Pliny* in his Hiſtorical Treatiſes, in the 31ſt. of his Natural Hiſtory, the 2d. Chapter, intimates that the ſaid River was in the Land of *Judea*. He is indeed a little obſcure in his Explanation of it, but he muſt undoubtedly mean, that the *Jews* and *Iſraelites* dwell near that River.”

This laſt Quotation contradicts the Account *Joſephus* gives; for he, in the Place above mentioned, ſays, that during the Six Days of the Week, the River dryeth up; but that on the “Seventh Day it began to flow again, as tho' there had been no Interruption.

Rabbi *Menaſſe ben Iſrael*, in his forementioned Treatiſe *Mikveh Iſrael*,[†] thus expreſſes himſelf: “There alſo dwell ſome of the Ten Tribes in the

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[*] Fol. 40. Col. 1.

[*] *Fol.* 38. *Col.* 1.

[†] *Fol.* 34. *Col.* 1.

“Countries of *Ethiopia*, and *Abyſſini*, which is the Kingdom of Pope *John*, otherwiſe called *Preſter John*, but by the *Dutch*, *Paep John*; and at ~~this Day~~ there are People reſiding at *Rome*, who are called *Abyſſins*, ſo called from the Name of their Country *Abyſſin*, and they give Information concerning this Matter. One of them, whoſe Name was *Botrus*, wrote, That near the Banks of the River *Nile*, dwelt Two Nations, One of which are *Iſraelites*, who are governed by great Kings. And Rabbi *Perizol* has affirmed the ſame in his before-mentioned Treatiſe, that he was informed thereof by Two *Jews* who were come from thence. And the ſame Rabbins declared the Truth thereof before *Hercules* the Duke of *Ferrara*. And the Rabbins did undoubtedly learn the Laws of Circumciſion, the Sabbath, and the reſt of the *Jewiſh* Cuſtoms, which they practice to this Day. Thus *Ptolomy*, a Writer of unqueſtion'd Authority, in his Treatiſe entitled, *The Shape of the World*, aſſerts, That *New Africa*, which is Part of *Africa*, was unknown to the antient Writers, becauſe they were not acquainted with the Origin of the River *Nile*; for that River has it's Source from thoſe vaſt Mountains which the Antients called *Montes Lunæ*, or the *Mountains of the Moon*, where dwell innumerable *Jews*, who are ſubject to *Preſtor John*, and pay him Tribute.

Rabbi *David Gans*, in his Treatiſe *Zemach David*, [*] gives but little Credit to the Stories concerning the Settlement of the Ten Tribes, (ſaid to be ſettled) in that Country: He ſays, “The Ten Tribes were carried into Captivity in the Sixth Year of the Reign of *Hezekiah*, which was the

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[*] Vol. 1. Fol. 14. Col. 2.

“Ninth

Ninth Year of *Hoſea* the Son of *Ela* King of *Iſrael*, and his Apoſtacy; and the 205*th* Year after the 4000th from the Creation of the World, when *Samaria* was taken, and *Salmanaſſer*, King of *Aſſyria*, carried *Iſrael* into *Aſſyria*, and placed them towards *Chabach* and *Chabor*, near the River *Goſan*, and in the Cities of the *Medes*, as we read 2 *Kings* 18. 11. And behold! By Reaſon of the vaſt Diſtance, the Circumſtances of theſe Ten Tribes and the Places of their Reſidence are uncertain. But ſome Information about it thou mayeſt find in the Treatiſe *Orchoth olam* of Rabbi *Abraham Perizol*, which is alſo quoted in the Treatiſe *Juchaſim* [*]. Alſo he who wrote the Treatiſe *Meor enaim*, has made ſome Mention of it in the 13*th* Chapter of his Book. But all this is inſufficient to ſatisfy the thirſty Longings of our Souls. Beſides, there is a Doubt and Objection in the Treatiſe *Orchoth olam*, and in *Juchaſin*, where the Place of Exile and Miſery of the Ten Tribes is fixed in the Country of *Preſter John*, extending itſelf from Eaſt to Weſt.” Thus far Rabbi *David Gans*. Rabbi *David Kimchi* is of the ſame Opinion, when, in his Expoſition on the 21*ſt* Chapter of the Prophet *Jeremiah* Ver. 15. Rachel *bewailed her Children, becauſe they were not*, he ſays: “The Tribes never returned again, and the Place where they are is unknown.

We ſhall now conclude this Matter with a ſhort Account of the *Jewiſh* Settlement in *America*. Rabbi *Menaſſe ben Iſrael*, in his Treatiſe *Mikveh Iſrael*, ſpeaks of it in the following Manner. [†] “In the *Weſt Indies* dwell ſome of the Ten Tribes, who went out of the Country of *Kedar*, thro'

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[*] Fol. 153. Fol. 61. Col. 2.

“*Aniani*

“*Anian* or *Sina*, and are there to this Day by the Providence of God, hid in that Part of the World, which is called *America*. He ſays likewiſe, That *Aaron Levi*, a *Jew*, Travelling under a *Spaniſh* Name *Monteſinus*, in the Year 5404, (1644) *Auguſt* 18. came to *Amſterdam*, and reported, that he came from the *Weſt Indies*, where, being conducted, by one *Franciſco* a Native, thro' the Country, over Mountains and Rocks, for Three Days together, at laſt came to a River, the other Side whereof was inhabited by *Jews*; and upon giving a Sign, Four Men ſet over to them; and when *Franciſco* had informed them of *Monteſimus*'s being a *Jew*, they embraced and kiſs'd him. But not underſtanding his Language, they expreſs'd Nine different Things to him by Signs. Theſe Four returning back in their Boat, Four others came over, and all unanimouſly expreſſed thoſe Nine Things by Signs; but becauſe none could ſpeak with him, *Moteſimus* was diſſatiſfied, and he and *Franciſco* took their Leaves and came back.

The ſaid Rabbi *Menaſſe* endeavours to corroborate this Account, and ſays, That the *Americans* were obſerved to have ſeveral Cuſtoms and Ceremonies, which they muſt neceſſarily have learnt of the *Jews* there. That in *America* were found white People with great Beards. That the *Americans* were of an Olive Colour; from whence he concludes that the Whites muſt be *Jews*. He adds, That the *Spaniards* at their Firſt Arrival in *America* found large Buildings, which, he imagines, muſt have been raiſed by the *Jews*. He has many more chimerical Fancies of the like Stamp, but of no Force to make out his Aſſertion, nor worthy the leaſt Regard.

All theſe Accounts of the flouriſhing State of the Ten Tribes, their Kings and Government, can't be look'd upon in no other Light, than as the Products of Madneſs and Folly, or Somthing worſe. The Broachers of thoſe Idle Stories and ridiculous Fancies, diſcover in themſelves, not only a Want of Common Senſe, but of Common Honeſty, in impoſing ſuch Fallacies upon Vulgar Underſtandings, and in making the Poor Illiterate *Jews* believe ſuch Stuff as if it was the moſt Sacred Truth. The *Talmud* Treatiſe *Sanhedrin* * ſays, That the Ten Tribes are ſtill labouring under the Wrath and Anger of God. The Words run thus: “Our Rabbins Teach, that the Ten Tribes have no Part in the Life Eternal, which is to come; as it is ſaid, *Deut.* 29. 28. *And the Lerd rooted them out of the Land in Anger and in Wrath, and in great Indignation, and he caſt them in another Land.* The Words, *And the Lord rooted them out of their Land*, ſignifies this Preſent Life: But the Words, *And caſt them in another Land*, intimates the Eternal Life to come.” And Rabbi *David Kimchi* will not credit thoſe Accounts; he ſays, that the Children of *Iſrael* have been a long Time without a Kingly Government. And in explaining the Text (*Hoſea* 1. 3, 4.) “*For the Children of* Iſrael *ſhall abide many Days without a King, and without a Prince, and without a Sacri- in their Manner*, he ſays: This is to be underſtood of the Days of their Baniſhment, or Miſery, in which Days we now live, having neither Kings nor Princes of *Iſrael*; for we are in Subjection to the *Gentiles*, and under the Power of their Kings and Princes.” And in the *Jalkut Chadaſh* we read thus: “* For the Crime of *Joſeph*'s being Sold, who continued Twelve Years in *Egypt*, and was deprived every Day of One Hundred Bleſſings, the Twelve Tribes were puniſhed with

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* *Fol.* 47. *Col.* 3.

“ Baniſhment among the *Edomites*.” Theſe *Talmudic* Accounts ſhew plainly, that there is no great Likelihood of there being Countries peopled by the Tribes, or of their being governed by their own Princes.

OF ABSTINENCE.

FROM CERTAIN Meats and Drinks among the JEWS.

1. *Concerning Bread.*
2. *Of Butcher's Meat, Wild Beaſts and Fowl.*
3. *Of Eating of Blood.*
4. *Of Wine, and Abſtinence from other Things.*

TOUCHING the Bread of *Chriſtians*, we find in the *Talmud* Treatiſe *Collin* * under the Title *Din bilchoth iſſuro maachaloth*, the following Paſſage: “ It is forbid to eat the Bread of “ a *Gojim*, for Fear of cultivating a Friendſhip; as “ we read (*Deut.* 7. 3.) *Thou ſhalt not enter into* “ *Friendſhip with them.* But Some make ſlight of “ it, and allow one may buy (Bread) of a *Chriſtian* “ Baker, where there happens to be no *Jewiſh* Baker,

“ and in Time of Need, Neceſſity requires it to “ preſerve Life. But in Regard to Houſehold “ Bread, which is not baked at the Bakers, but in “ the Houſes of Private Families, there's none “ that maketh ſlight of, or is allow'd to buy it, “ becauſe it would be an Inducement to eat with “ them. But Rabbi *Abraham Levi* wrote, that “ wherever there is no Baker to be found, the “ Houſehold Bread is allow'd; even in a Place “ where there is a *Jewiſh* Baker, it is allow'd to “ carry out of the City ſome of the Houſehold “ Bread, and to go and eat it in the Field; but this “ is ſhameful, and very unbecoming a wiſe Rabbin. “ Houſehold Bread is alſo allowed in the Hand “ of a Baker; but on the other Hand, the Baker's “ Bread in the Hand of a Houſeholder is forbidden. “ But Rabbi *Schimſhon Bar Abraham*, of bleſſed “ Memory, hath ſaid, that we are to go for it to the “ firſt Owner, and conſider about it thus, that the “ Houſeholder's Bread, when in the Hands of a “ Baker, is forbidden, and that a Baker's Bread in “ the Hands of a Houſeholder is allowed. And if “ a Baker inviteth an *Iſraelite* to eat with him, “ then the Bread is to be conſidered as Houſeholder's “ Bread, and he is forbid to eat. And in Caſe a “ *Jewiſh* Baker cometh there, then the Bread of “ a *Chriſtian* Baker is forbid, 'till the *Jewiſh* Baker “ has ſold all his. Indeed, after the *Jewiſh* Baker “ has ſold all his, then 'tis allow'd to eat the “ Bread of the *Chriſtian* Baker. Theſe are the “ Words of Rabbi *Abraham Levi* of bleſſed Memory. But there are ſome who make the Matter more difficult in Relation to the Houſehold “ Bread, and ſay, that One ought to be Three “ Days without Victuals, before One may eat of “ the Houſeholder's Bread; but after Three Days “ it is granted, for the Sake of Life, that One “ may not die of Hunger: And that the Bread

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* Fol. 112. Col. 2.

“ of the *Gojim* is not allow'd to be in the Houſe of an *Iſraelite*, becauſe of what the *Gojim* may dreſs, which is all forbidden, as are alſo the reſt of the dreſſed Victuals of the *Gojim*, (*or Chriſtians*) altho' they live in the houſe of an *Iſraelite*.

In the *German Hebrew* Treatiſe entitled *Brand Spiegel* (*i. e.* Mirror of Fire) [†] it is thus ſaid: “ Your eating the Bread of the *Gojim*, was with great Difficulty allowed by the Sages, becauſe of our being in Baniſhment and Wretchedneſs, and we are not in a State to bake ſufficiently for our Selves, becauſe of our Dwelling among the Nations. Yet there are ſome People who eat not the Bread of the *Gojim*: Happy are they! O! happy are their Souls.”

That the eating the Bread of a *Chriſtian* is accounted a Tranſgreſſion among the *Jews*: We find declar'd in their Prayer Book, printed at *Frankfurt*, called the *Thick Tephilla*, where in the Confeſſion, the Penitent is directed thus to expreſs himſelf; “ I have eaten the Houſehold Bread of a *Gojim*.

II. The Meat of ſuch Cattle as is not killed by a *Jew* Butcher, is accounted among the Rabbies no better than Carrion, even defileing him that beareth it; and the *Jews* are forbid to eat of it.

The Treatiſe *Schy Ichan Aruch*, in the Part *Jore Dea* (*Num.* 2. 1.) ſays, “ That which is kill'd by a *Nochri*, that is a Stranger, is Carrion, altho' he is yet under Age, and free from Idolatry, and altho' he was inſpected by others.” And in the Second Part of the Treatiſe *Jad chaſaka* [†] under the Title *Hilchoth Schechita* we read, “ What is kill'd by a Stranger is Carrion, altho in the Preſence of an *Iſraelita*, and ſlaughter'd with a clean Knife, and

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[*] *Fol.* 67. *Col.* 2. [†] Chap. 18.

“ even tho' the ſame Stranger were under Age; and he who eats thereof ſins againſt the Law (*Exod.* 34. 15.) *And thou eat of his Sacrifice*.”

The *Talmud* Treatiſe *Collin* [*] ſays, “ That what a Stranger kills or ſlaughters is Carrion, and defiles him that carrieth it; for we read (*Levit.* 11. 28.) “ That *he that carrieth Carrion defileth himſelf*.” Rabbi *Menachem von Rekannat*, in his Expoſition of the Five Books of *Moſes*, ſaith [†] in the *Paraſha Tazaweh* thus, “ Our Rabbins of bleſſed Memory have ſaid, that that which is ſlaughter'd by a Stranger is Carrion; and he who carrieth it is defiled, according as it is judged of his (the *Stranger's*) Cauſe and Power; as it is written (*Levit.* 20. 23.) *Ye ſhall not walk in the Manners of the Nations*.” Agreably with this ſpeaks Rabbi *Bechai*, on the five Books of *Moſes*, [‖] “ What is ſlaughterd by a Stranger is Carrion, and any One that bears it is defiled; for the Uncleanneſs is derived from his (the Stranger's) Power namely the Devil that governs him.”

The Treatiſe *Jad chaſaka*, [§] under the Title of *Hilchoth meachalocha Saroth*, ſays thus, “ He who eateth to the Bigneſs of an Olive of any Tame or Wild Beaſt, or Fowl that dieth of it ſelf, is defiled. and all that is ſlaughtered or killed without due Regard, is deemed as dying of it ſelf.”

What Puniſhment a *Jew* is liable to for this, is ſhewn to us, in *Emek Hammelech*, [*.*] under the Title *Schaar tikkune hatteſhuva*, in the Words following; “ He who eats of Carrion, either by Compulſion, or of free Choice, *&c.* is adjudged to

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[*] Fol. 13. Col. 1. [†] Fol. 114. Col. 2. [‖] Fol. 63. Col. 4.
[§] *Vol. II.* Fol. 160. Col. 2. [*.*] Fol. 20. Col. 3.

“Torment, and his Soul enters into a Dog that eats Carrion, or elſe into ſome clean Animal that is not made worthy of being ſlaughtered as it is requiſite, but is deliver'd to a Butcher or Slaughterman, under whoſe Hands it becometh perfect Carrion: And is thus rewarded in a manner ſuitable to his Crime; as it is ſaid (*Gen.* 9. 6.) *Who ſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed.* But he may be brought to Rights again, by Means of what is ſignified (*Pſal.* 57. 9.) in the Words *Urah hannevel, Awake Pſaltery*; namely by the Number of the Word *Hannevel*, which produceth 87; for he is to faſt 87 Times, agreable to the Numbers of the Words *Elohun*, and *Elohim*; for *Elohim* which makes 86, and the Word *Elohun*, rekoned for *One*, produce the Number 87.

With Reſpect to eating ſuch Food as is prohibited in *Levit.* 11. and *Deut.* 14 Rabbi *Lipman*, in his *Sepher Nizzachon* (Numb. 83) on the Words (*Levit.* 11. 4) ſays thus: “It is evident that all the forbidden Kinds of Cattle, Wild Beaſts, and Fowls, or creeping Things, or Fiſhes, for Food, clog the Organs of the Underſtanding, ſo that they conceive not the Truth.” And in the Treatiſe *Zeror Hammor* * it is ſaid, “This prohibited Food of unclean Animals clogs the Heart, and obſcures the Soul that's pure, and confuſes the Underſtanding.” And Rabbi *Menachem von Rakenat*, on the Five Books of *Moſes* (*Fol.* 136. *Col.* 4. has it thus: “The Reaſon of the Prohibition of unclean Animals, according to the ſimple Comprehenſion, is, becauſe they occaſion an evil Corruption and Diſtemper in the Soul, and hinder the Perfection of Man, ſo as that he

cannot cleave to the Bleſſed God.” And again, he ſays, concerning the Unclean Animals *: “Their Spirits are of the Unclean Spirits; which are in the Air.” And again, † he ſays, “Thou knoweſt already, that the Unclean Animals have their Influence from the *North*, which is called the Unclean Spirit.” And again, ‖ “the Law has prohibited the Eating of them; for he that eats of them, doth in Effect eat the Fleſh of his Fellow, who is defiled by Sin.”

III. Concerning the Eating of Blood, Rabbi *Lipman*, in the laſt mention'd Treatiſe, on the Words (*Levit.* 17. 10, 11.) *I will even ſet my Face againſt that Soul that eateth Blood, and will cut him off from among his People, for the Life of the Fleſh is Blood*; expreſſeth himſelf thus: “The Reaſon why One is not to eat it is clear, becauſe the Soul of the Animal is united therewith.” And Rabbi *Bechai* on the Five Books of *Moſes* § ſays: “Becauſe the Blood is the Soul of the Animal, it is not allowable to mix their Nature with our Nature: And we who have accepted the Law, muſt be pure in our Bodies, in order to comprehend Things intellectual. Moreover, we are to accuſtom our Nature to the Habits of Meekneſs and Mercy, and not to any Thing that may raiſe Horror. For if we were to eat Blood, it would create Horror in our Souls, and a Corrupt Nature; and we ſhould be brought to a Level with the Souls of the Animals: For that Blood which is eaten turns into Fleſh in him that eats it, and thereby cloathes him with Nature like that of the Animal.”

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* Fol. 35. Col. 4.

* Fol. 137. Col. 1. † Fol. 138. Col. 2. ‖ Fol. 137 Col. 2. § Fol. 140. Col. 1.

IV. As touching Wine, The *Jews* are fordid to drink the Wine of the *Chriſtians*, or any but their own. For in the Treatiſe *Toledoth Adam ve Chavva*, * under the Title *Nathif ſhiſha aſar chelek riſhou*, it is thus written: “ Rabbi *Moſhi bar Majemom* did “ write that the *Chriſtians* are an Idolatrous People; and ’tis forbid to drink their Wine; but “ in the Way of Traffick and Profit it is allowed.” The Treatiſe *Colbo*, † under the Title “ *Hilchoth jen neſech* teaches: The Wine of a “ *Chriſtian* or *Goi* is at this Time forbid to be “ drank, but is allowed to make Gain therewith; “ and an *Iſraelite* may take it of a *Goi* for Debt.

Alſo the Treatiſe *Schylchan aruch*, in the Part *Jore Dea* ‖, has the ſame Sentiments; and (*Num.* 124. § 6.) in the ſame Treatiſe it is ſaid: “ The “ Wine of any *Goi* is forbid to be drank, altho’ “ he were not an Idolater; but it is allowed to ſeek “ Gain by it.” Rabbi *Elias* in his *Thiſby*, thus expreſſes himſelf: “ All the Wine that is offered “ to an Idol is called *jen neſech*, that is Offering-“ Wine, and he that drinketh thereof is puniſhed “ according to the Law, becauſe it is ſaid (*Deut.* “ 32. 38.) *Which did eat of the Fat of their Sacrifices, and drink the Wine of their Drink Offerings.* And the Sages of the preſent Time have “ entirely prohibited the Drinking the Wine of the “ *Gojim*, becauſe it is uncertain whether it has “ been offered to an Idol: And altho’ they ſay, “ that the *Gojim* at this Time are not ſo guilty of “ Idolatry, nevertheleſs it is forbid. *&c.*

The *Jews* call the Wine of the *Gojim*, *jen Neſech*, that is Offering-Wine; or elſe *Neſech* only: Altho’

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* *Vol.* 1. *Fol.* 150. *Col.* 1. † *Num.* 96. *Fol.* 104. *Col.* 2.

‖ Num. 123. § 1.

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the Treatiſe *Colbo* * ſays: “ It is written in the “ Anſwers of the *Geonim*, that is, the high learned Rabbins, That a *Goi* or *Chriſtian*, at this “ Time, makes no *jen Neſech*. And thus has “ Rabbi *Salomon Jarchi* explained it in the Second “ Chapter of the *Talmud* Treatiſe *Javammoth*, “ That the *Gojim*, who are without the Land of “ *Canaan*, are no Idolaters; and upon this we rely, “ in taking their *jen Neſech* for Debt.” What Contradictions? Firſt it is ſaid, the *Gojim* make no *jen Neſech*; and immediately, the *Jews* are allow’d to take their *jen Neſech*.

In the Treatiſe of Rabbi *Elieſer*, the Matter is thus treated: “ Rabbi *Elieſer Hammodai* ſays, “ *Phineas*, when he ſlew *Zimri*, the Son of *Salu*, “ and *Caſbi*, the Daughter of *Zur*, for Fornication, (as we read in *Numb.* 25. 6.) ſtood up, and by “ the Myſtery of *Shem Hamphoraſh*, that is, by the “ Name *Jehovah*, and by the Writings which were “ inſcrib’d on the Tables by an Exorciſm of “ the Upper Houſe of Judicatory, as alſo, by an “ Exorciſm of the Lower Houſe of Judicatory, prohibited every Man among the *Iſraelites* the drinking “ of Wine of the *Gojim*, and allows what was trod “ by the Feet of the *Iſraelites*; as it is ſaid (*Ezek.* “ 34. 19.) *As for my Flock they eat that which they* “ *have trodden with their Feet; and they drink that* “ *which ye have fouled with your Feet:* For the “ Wine of the *Gojim* provoketh to Idolatry.”

The Penance injoin’d thoſe *Jews* who drink of the Wine of the *Chriſtians*, is, firſt to acknowledge the Crime: For in their Prayer Book called the *Thick Tephilla*, † under the Title *Sacharith*, the Tranſgreſſor is directed to confeſs in theſe Words: “ I

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* *Num.* 96 *Fol.* 104. *Col.* 2. † *Fol.* 36. *Col.* 1.

“ have

“ have drank of *Jen Neſech.*” And then he is to faſt; agreeable to what we read in the Treatiſe *Emek Hammelech*, [*] under the Title *Schaar tikkune batteſhave*: “ One who hath drank *Jen Neſech*, “ ſhould faſt Seventy Three Times, according to “ the Number of the Word *Jajin*, which denotes “ Wine, which with its Three Letters produceth “ Seventy Three; the Word *Jajin* making Seventy, “ Three being added on Account of the Number “ of the (*Hebrew*) Letters, makes Seventy Three.”

The following fictious Story, concerning the drinking of Wine, has Something in it ſo particular, that we preſume it will not be altogether unentertaining to the curious Reader; eſpecially as it carries an excellent Moral, tho’ couch’d in a Rabbinical Dreſs. We find it in the Treatiſe *Gaphthor upherach*,[†] thus related: “ It happen’d on a Time, “ that a Great, but, in his Works, a wicked King, “ whoſe Name was *Pergandicus*, and who reigned “ over One entire Climate, that is a certain Diviſion “ of the Sphere, or Earth, conſulting with himſelf, “ reſolved to ſummons his Wiſe Men, and Elders, “ and likewiſe to invite Eleven of the Sages of our “ People to appear before him. When they preſented themſelves, he ſtood up with his “ Great Men about him, and he received them “ with Reſpect, even when they were at the Diſtance of a Bow Shot from the Place where he “ ſtood. And the *Iſraelites*, namely, the Eleven “ Wiſe Men, were much amazed at the Honour “ which he did them, it not being uſual to treat “ them in that Manner; and thus he addreſſed “ them: I love you as I do the Apple of my Eye; “ and my Pleaſure is that you eat at my Table. Chuſe you which you like beſt of the Three

“ Things

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[*] Fol. 20. Col. 4.

[†] Fol. 121. Col. 2.

“ Things which I ſhall propoſe to you. The “ Thing which I requeſt of you is this, either to “ eat of boiled ſpiced Swine’s Fleſh, which among “ you is counted Sin; or to have to do with Heathen “ Women, either by Tranſgreſſion or the Shew of “ it (publickly or privately) or to drink of the Wine “ *Neſech*, and to drink of my Red Wine, which “ is my Honour, and which gives me a chearful “ Countenance, and will make you merry; ſo “ ſhall I know whether I am in your Eſteem, and “ ſo ſhall you obtain my Favour. Than ſtood upon his Feet One of our Principal Men, a Teacher “ among our brave People, and wept, and fell “ down on his Face, and ſaid, moſt gracious Lord, “ and mighty King, allow us Three Days Time to “ ſearch in the Books of our Sages, to ſee which of “ thoſe Three Things will be moſt allowable for “ us to do, whether we ſhould chuſe a Member “ of living Cattle, (that is, Heathen Women,) or “ the Wine, or Swine’s Fleſh. The King reply’d, “ I grant it you; do as you think proper. Then “ aſſembled the Wiſe Men, and with Hearts full of “ Grief, lamented their Fate, and called upon One “ another, ſaying, Counſel us, whether we ſhall “ make Choice of Swine’s Fleſh, or Wine, or “ Women? The Swine’s Fleſh and Women they “ rejected, as being a Sin puniſhable by the Judges; “ wherefore they choſe to drink the King’s Wine, “ becauſe the *Gojim* who have the Works of our “ Fathers in their Hands, are not altogether groſs “ Idolaters. Hereupon they return’d again unto “ the King, and ſaid to him, Great Sovereign, “ We think our ſelves in great Favour with Your “ Majeſty, that you ſhould eſteem of us ſo highly, as to Place us among thoſe who eat at Your “ Table. We will for a whole Day and a whole “ Night partake of your Love, and drink of “ Your Wine; for your Kindneſs is acceptable.

“ But

“But the Deſign of this wicked King and his Nobles was to make them tranſgreſs in all three Particulars. Then ſaid the King, undoubtedly this is the Day I long have wiſhed for; I have longed to eat of your finely reliſh'd boild ſpiced Victuals. I have a Stock of Wine, pleaſant to the Palate, and of excellent Taſte, and which is ſweeter then ſpiced Wine. Upon this the Wiſe Men, to honour the King, dreſſed Victuals of ſeveral Sorts, then ſat down before the King, after he and his Nobles had ſat themſelves down at Table. But the King uſed a Stratagem; he had cauſed a round Table to be made, which could be artfully moved and turned round in what manner he pleaſed. Now when they had eat and drank, and began to be merry, the King revealed to them the Myſteries of his Kingdom, becauſe, as he ſaid, he loved them. And they eat and got drunk. When the King ſaw, that Drunkeneſs had confounded their Underſtandings, he turned the Table round, whereby the delicate Victuals of the wiſe Rabbins ſtood before the Nobles; but their Victuals, which was Swine's Fleſh, was brought round and ſtood before the Rabbins, and they filled their Bellies with Swine's Fleſh and the *Tereſos*, that is, with the forbidden Meat; and they expoſed themſelves to Reproach. The Victuals of the Jews was put up to be ſhewn them the next Day. In the Evening he order'd Golden Beds to be made ready for the *Jews* to lie upon, and Bedcloaths of fine Wool to be prepared for them, and a Harlot to lie by the Side of each of them. The King roſe early the next Morning and ſaid to them, My good People, get up from your Sleep and pray for your ſelves. What have you done? Are you not guilty of a great Tranſgreſsion? You have proudly and freely eaten Swine's Fleſh; See the Victuals,

which you brought, is put up, by which you may perceive how little you have eaten thereof, and conſequently that you muſt have eaten much Swine's Fleſh. You have alſo lain with the *Ammonite*, *Zidonite*, *Heetbite*, and *Hagarite*-Women. After they had ſeen their Shame, they reſign'd themſelves to Death; and they died all in one Year. God Almighty preſerve us from ſuch Evils!”

“All this befel them becauſe they choſe to drink Wine, which at that Time was prohibited, according to the Rabbins, in Reſpect of Friendſhip, that no *Jew* might lie with a Heathen Woman whereby a Kindred is promoted betwixt them; altho' it were the King's Wine; and tho' they, namely, the *Gojim* or Chriſtians, or any other People, were no Idolaters, yet the ſtrict Prohibition of the Sages of bleſſed Memory, and the Puniſhment they have inflicted, continues to this Day.

The Treatiſe *Agudda* † has the following Paſſage; “When a *Cutbeer*, or Chriſtian puts his Finger upon the Bung-hole of a Cask that is full of Wine, then the whole Contents of that Cask are forbidden to be drank; how much more is it prohibited when he puts his Finger into the Bung-Hole, and brings out ſome Taſte of the Contents, which is impoſſible to be done without moving the Whole.”

In the Treatiſe *Schylchan aruch*, in the Parth *Iore Dea* * on the ſame Subject, we read thus: “When an Idolater puts his Finger into the Hole of a Cask where the Bung is taken off, ſo that he toucheth the Wine, then all that Wine is prohibited. And the Conſequence is the ſame, in Caſe he draws or pulls the Bung out of the Hole, if his Fingers touch the Wine.

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† Fol. 64. Col. 2. * Num. 124.

THE PENNSYLVANIA STATE

The following Account is given by a Proſelyte from *Judaiſm*, *Dieteric Schwabe*, in his *Jewiſh Covering-Cloak*, pag. 207. "A Jew drinks no Sort of Wine with a Chriſtian, neither Burnt or Raw, according to the *Talmud*, except the Wine be his own, which he hath either made himſelf, or fetch'd from another Jew. Such Wine they drink with a Chriſtian, yet with Reſerve and Caution; The Jew is to have the Caſk in his own Cuſtody, and muſt be very careful that the Chriſtian doth not ſo much as touch it. And in Caſe the Cup, or Tankard (or other Veſſel) is touch'd by a Chriſtian, they dare not drink any Wine out of it, but call it *Jen Neſecb*, unworthy Wine, and give it to a poor Chriſtian, or throw it away. But if a Jew happens to drink with a Chriſtian, a Ponteth with Water is ſet in Readineſs, in which the Jew immediatly rinſeth the Glaſs or Cup out of which the Chriſtian drank; and if the Chriſtian ſhould happen in the leaſt to touch the ſaid Glaſs or Cup after it is rinſed, it muſt be waſhed again.

This Article of Caution is ſet down in *Jore Dea*, which is Part of the Treatiſe *Sohylchan aruch*, * in theſe Words: "When an Idolater goes to a Veſſel of Wine, and draws out ſome of it, although he ſtirrs it not in the Veſſel, yet that Wine muſt not be drank: For behold! the Wine takes an Influence from him, becauſe he drew it out, and what remains in the Veſſel is likewiſe prohibited.

Rabbi *Menachem von Rekanat* in his Expoſition on the Five Books of *Moſes* † ſays: "I have explain'd the Senſe of thoſe Words in *Deut.* 32. 38. *And drank the Wine of their Drink-Offerings*, in the *Paraſha Noah*; and upon this our Rabbins of Bleſſed Memory have grounded the Prohibition of *Jen Neſech*: For the Influence, which is diffuſed by the Power of Uncleanneſs, or the Devil, is called *Jen Neſech*; and from thence, namely from the Power of Uncleanneſs, or the Devils, the Souls of the Nations of the World have their Origin; wherefore, a *Goy*'s touching the Wine, maketh it *Ien Neſech*."

The *Jews* are not allow'd to feaſt with any but their own People, altho' they ſhould bring their own Victuals along with them. The Treatiſe *Agudda* * inſtructs us thus on this Subject, "When a *Cuthier* prepares a Feaſt for his Son, and invites all the *Jews* in his City to partake of it, altho' they ſhould eat and drink of their own Proviſion, yet are they deemed in the Judgment of the Scripture, as guilty, as if they had eaten of the Offerings of the Dead."

And in the Talmud Treatiſe *Avoda Sara* † it is ſaid, " When a *Goi* prepares a Feaſt for his Son, and invites all the *Jews* in his City, tho' they eat and drink only what they themſelves have provided, and are waited upon by their own Servants, yet in the Eye of the Scripture they are deemed as guilty, as if they had eaten of the Offerings of the Dead, as it is ſaid (*Exod.* 34. 15.) *And One call thee, and thou eat of his Sacrifice.*

In the Chapters of *Rabbi Elieſer* (*c.* 29.) we find the following Paſſage, "None of the Servants who were circumciſed by our Father *Abraham*, nor any of their Seed, adhered conſtantly to the *Iſraelites*. But from whence is it proved, that he circumciſe them? From *Gen.* 17. 27. *And all the Men of his Houſe, born in his Houſe, and bought with Money of Straingers, were circumciſed with him.* But why did he circumciſe them? It was done on Account of Purity, becauſe they ſhould not defile their Lord in their Victuals and Drink; for every one that eats with one that's uncircum-

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* Fol. 125. §. 1. † Fol 221. Col. 4.

* Fol. 60. Col. 1. † Fol. 8. Col. 1.

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THE PENNSYLVANIA STATE

“ ciſ'd, doth as much as if he eat with a Dog. For he that has his Fore-skin, is like a Dog, which is uncircumciſ'd; and he that toucheth one uncircumciſ'd, doth as much as if he touched a dead Corpſe. And he who bathes with one uncircumciſ'd, doth as much as if he bathed with a Leper, becauſe the uncircumciſ'd are in their Life time like the Dead; and after their Death, they are like Carrion in the Fields; and their Prayer cometh not before the Holy and Bleſſed God; and of them it is ſaid (*Pſ.* 115. 17.) *The Dead praiſe not thee O Lord.*

To what we have here delivered concerning Wine, we add the following Fable, which is found in the Treatiſe *Niſhmath Chajim*, * “ In *Medraſh Askir*, we read upon the Words (*Gen.* 9. 20.) *And Noah began to be an Huſbandman, and he planted a Vineyard*, thus: *Satan* met him (*Noah*) and ſaid to him, If it pleaſeth thee, thou and I will plant the ſame (*Vineyard*). And *Noah* anſwered *Satan* and ſaid, Be it ſo, I am content: Hereupon *Satan* brought a Sheep and kill'd it over a Vine Branch: Then he brought a Lion, and kill'd him over the Vine Branch: Afterwards he brought a Swine and kill'd that likewiſe over the Vine-Branch; Why did *Satan* do all this? When a Man drinketh one Cup, then is he like a Sheep, humble, and of a meek Spirit: If he drinks two Cups, he becomes preſently like a Lion; talks of mighty Things, and ſays, who is to be equall'd with me? But if he drinks three or four Cups, he will inſtantly be like a Swine; for as that Creature rolls it ſelf in Dirt and Mire, ſo doth he roll in what he has ſpew'd, and alſo in his own Water.”

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* Fol. 139. Col. 2.

Opinions of the JEWS, concerning the MESSIAH, and the Time of his Appearing.

ALL the *Jews* agree, that a *Meſſiah* is promis'd to the *Jewiſh* Nation; and accordingly they pray, in their daily Offices, *that he may come quickly and in their Days.* But what Sort of Man he is to be, or the Quality or Condition he is to appear in, together with the Time of his Coming, is Matter of great Doubt and Debate among them.

'Tis generally believ'd among them, that the *Meſſiah* is to appear as a Plebeian, or Vulgar Perſon; but that he will far excel the Reſt of Men in manifold Vertue: That he will marry, and beget Children, who will ſucced him in his Kingdom.

But becauſe the Holy Scripture ſpeaks of the *Meſſiah* in a two-fold Manner; that is to ſay, ſometimes as of a poor abject Caſt-away, who is to ſuffer Death; and ſometimes as of an illuſtrious, moſt mighty and magnanimous Prince &c. the *Jews* ſuppoſe, that two *Meſſiahs* are ordain'd for their Nation. One of them, they fancy, will be of poor and abject Condition, but of great Valour and Skill in War; and him they call *Meſſiah, the Son of Joſeph.* The Other, whom they call *Meſſiah, the Son of David,* they look upon as the True

Meſſiah, or *Meſſiah* moſt properly ſo call'd, and King of *Iſrael*, who ~~is to~~ go before them into the Land of *Canaan*. The Time of the Coming of this *Meſſiah*, is a Matter upon which they are warmly divided.

The ancient *Jews*, before the Birth of *Chriſt*, were not far from the Mark, ſince there was an Opinion among them, *that the World was to continue Six Thouſand Years*; which Space of Time they divided thus: For the Firſt 2000 Years, ſaid they, the World was without the *Law*. For the ſucceeding Two Thouſand, the World was to be under the *Law*. The remaining Two Thouſand they aſſign'd to the Reign of the *Meſſiah*. They therefore expected his Coming upon the Completion of Four Thouſand Years from the Creation: And they err'd not far from the Truth: For, according to the Common Reckoning of *Chriſtians*, *Chriſt*, the true *Meſſiah*, was born in the Year of the World 3963; or, according to the *Jewiſh* Computation, in the Year 3761; their Account differing from ours Two Hundred and Two Years. But becauſe he came neither like a *David* nor a *Solomon*; neither like a mighty Monarch, nor an illuſtrious Prince; becauſe he neither deliver'd them from the Tyranny of an Alien *Herod* and the *Roman* Yoke, nor bruis'd their Enemies to Pieces with a Scepter of Iron, but open'd his Empire with the Spiritual Scepter of his Word, they would not receive him for the true *Meſſiah*. By ſome of them, indeed, he was acknowledg'd and admitted to be ſo: And at the very Time of his Birth, there were certain juſt and holy Perſons who looked for his Coming: As it is ſaid of *Simeon*, * *that he waited for the Conſolation of Iſrael*; that is, for *Chriſt*: And of *Anna* the Propheteſs, * *that She gave Thanks unto the Lord, and ſpake of him to all them that looked for Redemption in Jeruſalem*. And This is ſignified by the Apoſtle in the Words, † *Even at this preſent Time there is a Remnant according to the Election of Grace*. But becauſe all the *Jewiſh* Regal Power, together with the true Dignity and Honour of the Prieſthood, was aboliſh'd; and becauſe the City of *Jeruſalem* was deſtroy'd, and the Temple burnt, they believ'd the Times of the *Meſſiah* were elaps'd. And therefore, in the Fifty Second Year from the Deſtruction of the Temple, a certain haughty arrogant *Jew* obtruded himſelf upon his Countrymen for the True *Meſſiah*, challenging to himſelf that Prophecy of *Balaam*, || *There ſhall come a Star out of Jacob, and a Scepter ſhall riſe out of Iſrael, and ſhall ſmite the Princes of Moab, and deſtroy all the Children of Seth. And Edom ſhall be his Poſſeſſion; Seir alſo ſhall be a Poſſeſſion for his Enemies* (Theſe Things were then underſtood of the infant State of Chriſtendom; and even to this Day they look for the Coming of a *Meſſiah* to accompliſh them) *and Iſrael ſhall do valiantly*. The Tidings of the Pretenſions of this *Jew* were moſt welcome to his Nation, as they were given to underſtand, that they were to conquer and bear Rule over the *Romans*, who had ſo lately deſtroyed the City and the Temple. And the Impoſtor, from the Terms of the Prophecy, aſſum'd the Title of *Bar cochabb*; that is, *The Riſing Star*. He was ſoon join'd and ſupported by that moſt eminent and moſt learned Rabbin the Rabbi *Akiva*, who had Twenty Four Thouſand Diſciples, and who publickly proclaim'd him in theſe Words, *Behold the very King Meſſiah*. By this Means the Impo-

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* Luke 2. 25.

* v. 38. † Rom. 11. 5. || Num. 24. 17, 18.

ſtor, who fix'd his Regal Reſidence at *Bithera*, drew after him a mighty Number of People. But, ſoon after, he was block'd up there by the Emperour *Adrian*; who, after a Siege of Four Years and a Half, took the City by Storm, and with it this Star, this *Meſſiah*, whom he put to Death; at the ſame Time miſerably ſlaying Four Millions of *Jews*. Thoſe that eſcaped this terrible Blow, finding they had been miſled by this *Ignis Fatuus* of a *Meſſiah*, call'd him from that Time, as do their Poſterity to this Day, *Bar coſabh*, or *Coſiba*; that is, the *falſe* and *lying Star* or *Meſſiah*. Many others likewiſe, ſince the Diſperſion, have, at different Times, ſet up for the *Meſſiah*; a Preſumption which, without Doubt, had its Birth from a Conviction, that the Time of the *Meſſiah* was elapſed.

Having, then, deſpis'd and rejected *Chriſt*, the True *Meſſiah*; and no other having appear'd who could make out even ſo much as a Shadow of a juſt or reaſonable Claim to that Title, they have taken Shelter in an Invention they join to the Tradition juſt now mention'd, which they derive from *Elias*; namely, *that the* Meſſiah *was to come at the End of Four Thouſand Years*; adding, * *That the Meſſiah is not yet come*; *and that the Time is protracted on Account of their Sins*. And being likewiſe, at Length, weary and aſham'd of their continual Miſtakes, ſince the Completion of the Four Thouſand Years, in calculating or conjecturing the Time of his Coming, they have endeavour'd to put an End to all Enquiries about it, by thundering out dire Execrations againſt Thoſe who ſhall engage in them: One of which runs thus: *May their Bodies, or Spirits* (as it may be read) *burſt, who compute the Times*; that is to ſay, the Time of the Coming of the *Meſſiah*.

Nevertheleſs, Many among them, deſpiſing theſe noiſy empty Thunders, and honeſtly weighing the Predictions of the Prophets, and fairly giving Way to the Convictions of their Conſciences, have acknowledg'd, that the Time for the Coming of the *Meſſiah* is elapſed, and have left it under their Hands, *That, in Truth, the Meſſiah hath already been born into the World*; *but that, on Account of their Sins and impenitent Lives, he hath not been yet reveal'd to them*. And This is believ'd by the Majority even at this Day. Hence it is, that Rabbi *Sol. Jarchi* writes, *Our Anceſtors judg'd, that the Meſſiah was born the Day that Jeruſalem was laſt made deſolate*. But where he lies conceal'd all this Time, is a Matter upon which they are by no Means agreed. There are ſome who judge, he lies in Paradiſe, bound there with Women's Hair; wreſting this Way very ſtrangely the Words of *Solomon*, ---- *Thine Head upon thee is like Carmel, and the Hair of thine Head like Purple, by which the King is bound in the Walks* (as it may juſtly enough be render'd, inſtead of *Galleries*, as it ſtands in ſome Tranſlations). By *the King bound in the Walks*, they underſtand the *Meſſiah* bound in Paradiſe. And this Expoſition of the Place, which was given by the ancient Rabbins, is of Weight with Rabbi *Solomon Jarchi*. In the Talmud the *Meſſiah* is ſaid † *to ſit at the Gate of the City of Rome among the Sick and the Lepers*. And this Opinion is principally ſupported by that Place, of *Iſaiah*, where he is ſaid to be ‖ *deſpis'd and rejected of Men*; *a Man of Sorrows and acquainted with Grief*. Some dream and lie upon the Matter in one Way, and ſome in another.

But however the Matter be, they believe he is

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* Sanhedrin, Cap. II. p. 27.

* Cant. 7. 8. † Sanhedrin Cap. II. p. 28. ‖ Iſ. 53. 3.

yet to appear. And, according to them, there are Ten Prodigies to preceed him, which will awaken Every one to look for his Appearing. For his Coming, ſay they, will not be ſo mean and obſcure as the Coming of *Chriſt*. I ſhall here give a Detail of thoſe mighty Portents, as I find them ſet down in a Treatiſe entitled *Abkat rucal*, i. e. The *Apothecary*'s, *or the Aromatic* or *Medicinal Powder*.

"The Firſt Sign", ſays my Authority, "will be God's raiſing up Three Apoſtate Kings, who ſhall fall away from the Faith. To the Eyes of Men they ſhall appear to be Worſhipers of the True God. But they ſhall have quite other Deſigns. For they ſhall ſeduce all Men, and enjoin them to revolt from God, and their Faith; inſomuch that many Sinners likewiſe among the *Iſraelites* ſhall deſpair of their Redemption and Liberty, deny God and abandon his Fear. Of Theſe it is ſaid, * *Truth hath fail'd.* What meaneth the Word, *Fail'd*? All the Lovers of Truth ſhall flee away in Crouds, and ſhall hide themſelves in Dens and Caverns; but the Mighty and the Tyrannical ſhall purſue and ſlay them. At that Time there ſhall be no King in *Iſrael*; as it is written, † *The Children of Iſrael ſhall abide many Days without a King, and without a Prince, and without a Sacrifice, and without an Altar*, &c. There ſhall be no longer a Maſter of a School, no longer a Chief of a Synagogue, no longer faithful Shepherds who ſhall feed the People with the Law of God, no longer the devout and the merciful, no longer illuſtrious or excellent Men. The Heavens ſhall be ſhut up, and no Food or Suſtenance be found among Men. Theſe Three Kings, who by the Ordinance of

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* Iſ. 59. 15. † Hoſ. 3. 4.

God are to reign but Nine Months, ſhall iſſue many cruel, unjuſt and tyrannical Decrees; inſomuch, that Men ſhall fail and be diminiſh'd in Number, chuſing rather to die than to deny God. Theſe Kings ſhall ordain a Ten-fold Increaſe of the Taxes. He, who before paid Eight, ſhall afterwards pay Eighty: He, who paid Ten, ſhall pay a Hundred: And he, who hath no Money, ſhall ſatisfie by the Labour of his Body. And heavier Burthens ſhall every Day be impoſed upon the People of *Iſrael*. There ſhall likewiſe come, from the uttermoſt Parts of the Earth, black and deformed Men, with ſuch Terrour in their Countenances, that they who behold them ſhall die of Affright. For every one of theſe Men will have Two Heads, and Seven fiery flaming Eyes, and will be ſo ſwift of Foot as to match with the Hinds for Fleetneſs. Then ſhall *Iſrael* cry out, Wo, Wo unto us. The little Children ſhall likewiſe be terrified, and ſhall cry out, Ah wo, ah wo, Father (each to his own) What ſhall we do? The Father ſhall anſwer, The Redemption of *Iſrael* is at Hand.

"The Second Sign is this. God will ſend forth upon the World, from the Sun, the greateſt Heat; which will cauſe burning and peſtilent Fevers, and many other Diſeaſes; of which there ſhall die every Day, as well among the Heathens and the Nations of the World, as among the impious *Iſraelites*, a Million of Men; inſomuch, that at Length the Heathens, with Tears and bitter Lamentations, ſhall cry out, Ah, wretched that we are! Whither ſhall we run? Where ſhall we hide our ſelves? And they ſhall haſten and make for themſelves Sepulchres, and call paſſionately for Death. The Horrours of their Thirſt and Diſeaſes ſhall drive them into all the Holes and Caverns of the Earth. But to the Juſt and Devout among the

“People of *Iſrael*, this Heat will be medicinal; as as it is written, * *But unto you that fear my Name, ſhall the Sun of Righteouſneſs ariſe with Healing in his Wings.* This likewiſe the impious *Balaam* had foretold, † *Alas, who ſhall live when God doth This?*

“The Third Portent is, That God will diſtil upon the Earth a bloody Dew; which, to the Chriſtians and the Nations of the World, ſhall ſeem to be a moſt grateful Dew. And ſo they ſhall drink of it, and ſhall all die. The Impious likewiſe among the People of *Iſrael*, who have abandon'd all Hope of the Redemption, ſhall drink of it and die. But it ſhall do no Hurt to the juſt and devout *Jews*, who perſevere in the true Faith towards God; as it is written, § *And they that be wiſe ſhall ſhine as the Brightneſs of the Firmament; and they that turn Many to Righteouſneſs, as the Stars for ever and ever.* And for Three Days the whole Earth ſhall overflow with Blood; as it is written, ‖ *And I will ſhew Wonders in the Heavens, and in the Earth, Blood and Fire and Pillars of Smoak.*

“In the Fourth Place, God will ſend upon the Earth a ſalubrious Dew; of which ſhall drink the indifferently Devout, who had contracted Sickneſs by drinking of the former Dew; and they ſhall be healed; as it is written, ‡ *I will be as the Dew unto* Iſrael: *He ſhall grow as the Lily, and caſt forth his Roots as* Lebanon.

“In the Fifth Place, God will turn the Sun into Darkneſs for Thirty Days; as it is written, † *The Sun ſhall be turned into Darkneſs, and the Moon into Blood, before the great and the terrible Day of the Lord come.* After Thirty Days, the

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* Hoſ. 3. 4. † Mal. 4. 2 § Num. 24. 23. ‖ Dan. 12. 3. ‡ Joel 2. 30. † 14. 5.

“Sun ſhall recover its former Light and Splendor; as it is written, ‖ *And they ſhall be gathered together, as Priſoners are gathered in the Pit; and ſhall be ſhut up in the Priſon; and after many Days they ſhall be viſited.* At theſe Things the Chriſtians ſhall be terrified: And they ſhall be aſham'd; and ſhall acknowledge, that theſe Things are done for the Sake of the People of *Iſrael:* And Many ſhall be converted to the *Jewiſh* Faith; as it is written, * *They that obſerve lying Vanities, forſake their own Mercy.*

“In the Sixth Place, God ſhall yield the Government of the whole Earth to the impious Edomitiſh (*Romiſh*) Empire. And a certain Man, among Others, ſhall ariſe up at *Rome*, who ſhall govern the whole World for the Space of Nine Months, and lay waſte many Countries. His Wrath ſhall burn againſt the People of *Iſrael:* And he ſhall lay on them moſt heavy Taxes; and oppreſs them with many Burthens and Grievances. In thoſe Days the *Iſraelites* ſhall be greatly diminiſh'd: They ſhall be blotted out, and deprived of all Help. This is the Time which *Iſaiah* hath foretold, where he ſays, † *And he ſaw, that there was no Man; and wonder'd, that there was no Interceſſor* (or Helper). When the Nine Months are elapſed, the Lord ſhall ſend *Meſſiah*, the Son of *Joſeph*, (*that is to ſay, who is to ariſe out of the Tribe of* Joſeph) who ſhall be called *Nehemiah*, the Son of *Uſiel*, and who ſhall come with the Tribe of *Ephraim*, of *Manaſſeh*, and of *Benjamin*, and with Part of the Tribe of *Gad*. As ſoon as the *Iſraelites* ſhall underſtand This, they ſhall flock to him from all Cities and Countries; as it is written, § *Turn, O backſliding Chil-*

‖ Iſ. 24. 22. * Jonah 2. 8. † Iſ. 59. 16. § Jer. 3. 14.

“*dren, ſaith the Lord, for I am married unto You: And I will take You, One of a City, and Two of a Family; and I will bring You to* Sion. Then ſhall *Meſſiah*, the Son of *Joſeph*, make fierce War upon King *Edom (that is, either the* Roman *Emperour, or the Pope)* and ſhall overcome him with terrible Slaughter. Finally, he ſhall ſlay the King of the *Edomites*, and overthrow and lay waſte the *Roman* Empire, and reſtore to *Jeruſalem* certain ſacred Veſſels which are laid up as a Treaſure in the Imperial Palace. The King of *Egypt* ſhall then make Peace with the *Iſraelites*, and ſhall deſtroy all the Inhabitants about *Jeruſalem, Damaſcus* and *Askalon*. And the Fame of theſe Matters ſhall ſpread throughout the whole World; and all Men ſhall be ſtruck with great and horrible Fear.

The Seventh Portent is deſcribed thus. “They ſay, there is at *Rome* a marble Statue, repreſenting a beautiful Virgin; which Statue is not the Workmanſhip of Man, but of Heaven. To this beautiful Image ſhall flock the moſt profligate and abandon'd Villains out of every Nation; and, being enflam'd with the Love of it, ſhall enjoy it in monſtrous Embraces. In Conſequence of this horrible Enjoyment, God will form in the Statue a Babe; of which at Length the Statue, dividing, ſhall be delivered: And the Child ſhall be called the *Impious Armillus*. This is he whom the Nations call *Antichriſt*. In Height and Breadth he ſhall be Twelve Cubits. He ſhall have Two Heads, yellow Hair, Eyes hollow and red, and at the Diſtance of a Span from one another: And his Shooes ſhall be green. He ſhall go to the impious King of the *Romans*, and declare himſelf to be the *Meſſiah* and their God. The *Romans* ſhall believe in him without more ado, and elect him their King: And all the *Edomites* ſhall love him and ſtedfaſtly adhere to him. He ſhall bring all the Country round under his Authority; and ſhall ſay to the *Edomites (that is, the Chriſtians)* Bring me hither the Law which I gave You. And they ſhall bring it him, with their Book of Prayers: And he ſhall receive it as a Thing he is well acquainted with; and ſhall declare it to be his own very *Law*, and exhort them to believe and obſerve it. He ſhall then ſend Meſſengers to *Jeruſalem*, to *Nehemiah* the Son of *Uſiel*, and to all *Iſrael*, commanding them to bring him the *Jewiſh Law*, and to prove him out of the *Law* to be God: While the *Iſraelites*, on the other Hand, ſhall be ſeized with terrible Fear, and ſtruck with the higheſt Aſtoniſhment. Then ſhall *Nehemiah*, with Thirty Thouſand of the Flower of his Troops, ſet out, with the Book of the *Law*, to meet *Armillus*. And he ſhall read in his Preſence theſe Words, *I am the Lord thy God: Thou ſhalt have no other Gods but me. Armillus* ſhall anſwer, that theſe Words are not in the *Law*; and ſhall call upon them to come, therefore, and acknowledge him to be God, as the Reſt of the Nations have acknowledg'd him. Whereupon *Nehemiah*, the Son of *Uſiel*, ſhall immediately order his Servants to take and bind him; and (to open the Way for the Execution of his Orders) ſhall fall upon *Armillus* with his Thirty Thouſand Men, and ſlay Two Hundred Thouſand of *Armillus*'s Forces. Then ſhall *Armillus* be ſeiz'd with furious Wrath; and, having aſſembled his Troops in a deep Valley, ſhall a ſecond Time engage with the People of *Iſrael*, and, ſhall ſlay many of them. Then and there ſhall the beſt, the faireſt *Meſſiah*, the Son of *Joſeph*, fall in Battel: But the Holy Angels ſhall bear off his Body, and hide and preſerve it with thoſe of the Patriarchs. And Terrour ſhall be

augmented to the *Iſraelites*; and their Hearts ſhall fluctuate like the Waters. But *Armillus* ſhall not know of the Death of *Meſſiah*, the Son of *Joſeph*, leſt he ſhould put All to the Sword. In thoſe Days all the Nations of the World ſhall caſt out the *Iſraelites*, and ſuffer them no longer to inhabit among them: And the *Jews* ſhall groan under ſuch Oppreſſions and Miſeries as they ſhall never have felt before, ſince they were a People. Then ſhall deſcend the Angel *Michael*, and ſeparate the Impious from *Iſrael*; as it is written, * *At that Time ſhall* Michael *ſtand up, the great Prince which ſtandeth for the Children of thy People: And there ſhall be a Time of Trouble, ſuch as never was ſince there was a Nation, even to that Time: And at that Time thy People ſhall be deliver'd, every one that ſhall be found written in the Book.* The Reſidue ſhall fly into the Deſart; where they ſhall be tried of God, and purg'd of their Droſs, as Gold and Silver is purg'd; as it is written, † *I will purge out from among You the Rebels, and them that tranſgreſs againſt me.* And again: ‡ *Many ſhall be purified and made white and tried,* &c. And all the Reſidue of the *Iſraelites* in the Deſart ſhall be pure and holy; and ſhall abide there Forty Five Days, feeding only on Herbs, Graſs and Leaves: And in them ſhall be accompliſh'd the Prophecy of the Prophet *Hoſea*, which ſays, § *Behold I will allure her and bring her into the Wilderneſs, and ſpeak comfortably unto her.* But whence is it prov'd, that they ſhall remain Forty Five Days in the Deſart, or Wilderneſs? From theſe Words of *Daniel*, ‖ *From the Time that the daily Sacrifice ſhall be taken away,*

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* Dan. 12. 1. † Ezek. 20. 38. ‡ Dan. 12. 10. § Hoſ. 2. 14. ‖ Dan. 12. 11, 12.

“ *and*

and the Abomination that maketh deſolate is ſet up, there ſhall be One Thouſand Two Hundred and Ninety Days. Bleſſed is he that waiteth, and cometh to the Thouſand Three Hundred and Thirty Five Days. Now the Difference between 1335 and 1290, is 45. At that Time ſhall fall and periſh all the Impious of *Iſrael*, who are not worthy to ſee the Redemption. At Length the impious *Armillus* ſhall conquer *Egypt*; as it is written, * *And the Land of* Egypt *ſhall not eſcape.* From thence he ſhall bend his Courſe to *Jeruſalem*, and endeavour to level her with the Ground; as it is written, † *And he ſhall plant the Tabernacles of his Palace between the Seas, in the glorious holy Mountain: yet he ſhall come to his End; and None ſhall help him.*

“ In the Eight Place, the great Angel *Michael* ſhall ariſe, and thrice ſhall blow the great Trumpet; as it is ſaid, § *In that Day ſhall the great Trumpet be blown; and they ſhall come who were ready to periſh in the Land of* Africa, *&c.* Again: ‖ *The Lord God ſhall blow the Trumpet, and ſhall go with Whirlwinds of the South.* When the Trumpet ſhall firſt give the *Mean* ſound (*between the Baſe and the Treble*) the True *Meſſiah*, the Son of *David*, and the Prophet *Elias* ſhall appear and manifeſt themſelves to the devout *Jews* who had fled into the Wilderneſs; and who ſhall then pluck up their Hearts, and ſtrengthen their Hands, and confirm their feeble Knees. And every *Jew* throughout the World ſhall hear the Sound of the Trumpet; and ſhall know, that God is viſiting his People in Mercy, and that the abſolute Redemption is at Hand. And they ſhall be gather'd together who were led Captive in *Africa*. But the

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* Dan 11. 42. † Ibid. 45. § Iſ. 27. 13. ‖ Zech. 9. 14.

“ Clangor

“ Clangor of the Trumpet ſhall inject a mighty Terrour into the Chriſtian and other Nations, and ſtrike them with great and horrible Diſeaſes. In the mean Time the *Jews* ſhall make all ready for their Return to *Jeruſalem*. And *Meſſiah*, the Son of *David*, and the Prophet *Elias*, with all the devout *Jews* who had fled into the Deſart, and all the *Iſraelites* who ſhall have flock'd to him, ſhall arrive at *Jeruſalem* with great Joy. As ſoon as *Armillus* ſhall have Tidings of theſe Things, he ſhall ſay, How long will that moſt vile and abject Nation ſtrike with the Heel? and ſhall levy mighty Forces of the Chriſtians, and lead them to *Jeruſalem*, to overthrow the new King. But God will no longer ſuffer his People to be dragg'd from Miſery to Miſery; but ſhall ſay to the *Meſſiah*, Sit on my Right Hand; and to the People of *Iſrael*, Be calm and at Eaſe, and well obſerve the inſtant and powerful Succour which God will miniſter to You this Day. Then ſhall God rain Fire and Brimſtone from Heaven; as it is written, * *I will plead againſt him with Peſtilence and with Blood; and I will rain Fire upon him and his Bands, and upon the many People that are with him.* There ſhall the impious *Armillus*, with his whole Army, periſh. And the impious *Edomites*, who deſtroy'd the Houſe of our God, and drove us from our Country into Captivity, ſhall likewiſe, for the Revenging of the *Jews*, miſerably periſh; as it is written, † *And the Houſe of* Jacob *ſhall be a Fire, and the Houſe of* Joſeph *a Flame, and the Houſe of* Eſau (by which they underſtand *Chriſtendom*) *for Stubble. And they ſhall kindle in them and devour them; and there ſhall not be any remaining of the Houſe of* Eſau (that is, not

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* Ezek. 38. 22. † Obad. 18.

“ any Chriſtians, for they call us the Sons of *Eſau* and *Edomites*) *for the Lord hath ſpoken it.*

“ In the Ninth Place, when the Archangel *Michael* ſhall ſound again, which he will do in the higheſt Note, with ſome Continuance, all the Sepulchres at *Jeruſalem* will be open'd; and God will reſtore the Dead in them to Life. And *Meſſiah*, the Son of *David*, and the Prophet *Elias*, ſhall raiſe from the Dead the pious *Meſſiah*, the Son of *Joſeph*, who was conceal'd under the Gate. Then ſhall the People of *Iſrael* ſend *Meſſiah*, the Son of *David*, to the Reſt of the *Jews* who ſhall yet remain ſcatter'd among the Chriſtians and other Nations, to call them to *Jeruſalem*. And all the King's of the Nations ſhall, without Delay, reſtore the *Jews*, who ſhall reſide in their Dominions, upon their Shoulders and in Chariots to *Jeruſalem*.

Scilicet is ſuperis labor eſt, ea cura quietos
Sollicitat!

“ In the Tenth Place, When the Angel *Michael* ſhall ſound the Third Time, God will lead forth all thoſe of his People who ſhall dwell on the Rivers *Goſan*, *Lachlach* and *Chabon*; and they ſhall go, without Number, with the Children of *Moſes* into Paradiſe. The Land, before and behind them, ſhall be fiery and flaming: And no Suſtenance, or Means of Living, ſhall remain to the Chriſtian- or the other Nations. But when the Twelve Tribes of the *Iſraelites* ſhall be led forth, * the Pillar of the Cloud of the glorious Preſence of the Majeſty of the Lord ſhall encompaſs them; and God himſelf ſhall go before the Hoſt;

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* Exod. 13. 21.

“ as it is written, † *The Breaker is come up before them: They have broken up, and have paſs'd thro' the Gate, and are gone out by it; and their King ſhall paſs before them, and the Lord on the Head of them.* God ſhall likewiſe open for them a Fountain, which ſhall be fed from the Tree of Life; and he ſhall drink to them in the Way; ſo that they ſhall, from that Time, never know Thirſt again: As it is written, || *I will open Rivers in high Places, and Fountains in the Midſt of the Valleys: I will make the Wilderneſs a Pool of Water, and the dry Land Springs of Water.* Again: § *They ſhall not Hunger nor Thirſt; neither ſhall the Heat or the Sun ſmite them; for he that hath Mercy on them ſhall lead them, even by the Springs of Water ſhall he guide them.*

As a Counter-ballance for theſe Ten Signs, portending the Approach of the *Meſſiah*, in which Signs they themſelves, more than any others, are to ſuffer under great Oppreſſions and Miſeries, they have the Ten following Conſolations.

Their firſt Conſolation is This: That “ the *Meſſiah* will certainly come; as it is written, ſay they, ‡ *Behold, thy King cometh unto thee,* &c.

The Second is, That “ diſpers'd as they are all the World over, he will gather them together and compact them in one Body; as it is written, * *Behold, I will bring them from the North Country, and gather with them the blind and the lame, the Woman with Child, and her that travelleth with Child together: A great Company ſhall return thither.* From whence we are to learn, that if Any one die blind or lame, he will be reſtored to Life in the ſame Condition (that is, blind or lame) by

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† Mic. 2. 13. || Iſ. 41. 18. § Iſ. 49. 10. ‡ Zech 9. 9.
* Jer. 13. 8.

“ by the *Meſſiah*. And the Blind ſhall know the Lame, and the Lame the Blind. But afterwards God ſhall heal them; ſo that the Lame ſhall leap as the Harts; as it is written, * *Then ſhall the lame Man leap as the Hart, and the Tongue of the Dumb ſing.*

Their Third Conſolation is, “ That God will raiſe the Dead to Life; as it is written, *And many of them that ſleep in the Duſt of the Earth, ſhall awake.*

The Fourth is, That “ God will rebuild the Temple, after the Form which was ſeen by the Prophet *Ezekiel.*

The Fifth is, That “ The Empire of the People of *Iſrael* will be extended over the Face of the whole Earth; as it is written, † *The Nation and Kingdom that will not ſerve thee, ſhall periſh, yea, thoſe Nations ſhall be utterly waſted.* Beſides, the whole World ſhall be converted to God, and ſubjected to the Law and his Righteouſneſs.

The Sixth is That “ God will, at the Coming of the *Meſſiah*, deſtroy and utterly extinguiſh all the Enemies of his People. The Lord will revenge his People vehemently upon their Enemies; as it is written, || *And I will lay my Vengeance upon* Edom *by the Hand of my People* Iſrael, &c.

The Seventh is, That “ God will no more inflict Stripes or Diſeaſes upon the People of *Iſrael*; as it is written, § *And the Inhabitant ſhall not ſay, I am ſick: The People that dwell therein ſhall be forgiven their Iniquity.*

The Eighth is, That “ God will then lengthen the Space of Humane Life to the People of *Iſrael*; ordaining them to live as long as an Oak (ſuch is their Language) or any other long-liv'd Tree; as it is written, ⁑ *As the Days of a Tree are the*

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* Iſ. 35. 6. † Iſ. 60. 12. || Iſ. 33. 24. § Iſ. 65. 22. ⁑ Iſ. 65. 22.

“ *Days of my People.* Again: ‡ *There ſhall be no* “ *more thence an Infant of Days, nor an Old Man* “ *that hath not fill'd his Days; for the Child ſhall* “ *die a Hundred Years old.*—(That is, when any one “ ſhall die at a Hundred Years of Age, he ſhall be “ ſaid to die a Child, or in his Infancy; for the “ People in thoſe Days ſhall live as long as the “ Generations from *Adam* to *Noah*; that is to ſay, “ they ſhall live ſome Ages or Centuries. * Thus “ *Aben Eſra* comments upon the Place.)

The Ninth is, That “ God will ſo manifeſt him- “ ſelf to the People of *Iſrael*, that they ſhall behold “ him Face to Face; as it is written, † *And the* “ *Glory of the Lord ſhall be revealed; and all Fleſh* “ *ſee it together; for the Mouth of the Lord hath* “ *ſpoken it.* Nay, he will make all the People of “ *Iſrael* Prophets; as it is ſaid, || *It ſhall come to* “ *paſs afterwards, that I will pour out my Spirit up-* “ *on all Fleſh; and your Sons and your Daughters* “ *ſhall prophecy*, &c.

Their Tenth Conſolation is, That “ God will “ deliver them from their pernicious in born Luſt- “ fulneſs and Concupiſcence, and from every evil “ Enticement; as it is written, § *A new Heart will* “ *I give You; and a new Spirit will I put within* “ *You; and I will take away the ſtrong Heart out of* “ *your Fleſh, and I will give you a Heart of Fleſh,* “ &c.

So far we have followed the Treatiſe entitled, The *Apothecary*'s, or, as it may be render'd, *The odoriferous or medicinal Powder.* And though the Detail we have now taken from thence contains the Sum of of What the *Jews* believe concerning the *Meſſiah*, and the Manner of his Reſtoring them to their ancient Country, we conceive, it will not be a Thing without its Merit with the Reader, to deſcribe a little more particularly the Solemnities with which, they fancy, the *Meſſiah* will receive them in the Land of *Canaan*, and the gay Scenes of Proſperity and Happineſs which they figure for themſelves under his Adminiſtration.

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‡ ver. 20. * *See the Talmud-Treatiſe,* Peſachim, *Cap.* 6. 68. † Iſ. 40. 5. || Joel 2. 28. § Ezek. 36. 26.

When, therefore, ſay they, the *Meſſiah* ſhall have gather'd together all the *Jews* from all the Nations and Parts of the World, and ſhall have conducted them into the Land flowing with Milk and Honey, he ſhall celebrate a Royal Banquet with great Plenty, Pomp and Rejoycing; and ſhall invite all the *Jews* to it, and receive them with a moſt courteous Welcome. At this Banquet every one of the *Jews* ſhall be ſeated at a Golden Table; as is very largely ſhewn in the *Talmud*-Treatiſe upon *Faſting.* * On this Occaſion there ſhall be prepar'd and ſerv'd up an abounding Store of the nobleſt and moſt delicious Animals for the Food of Man, as Fiſh, Fowls, *&c.* that ever God created. The Tables ſhall be plied with the nobleſt, the richeſt and moſt inſpiring and enlivening Wines that ever Man taſted, or the Earth produced, ſince the Beginning; for they were produced in Paradiſe; and are to this Day preſerv'd in *Adam*'s Wine-cellar for this Grand Regale.

In the Firſt Place, ſhall be ſeen the *Schor habbar*, that mighty Ox, of moſt terrifying Strength and Magnitude; and of which Mention is made in the Book of *Job*, † under the Title of *Behemoth.* This, ſay the *Rabbins*, is that Ox of which we read in the *Pſalms*, || *For every Beaſt of the Foreſt is mine, and* Behemoth (we render it *Cattel*) *upon a Thouſand Hills*; that is, § which every Day eateth up the

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* *See Treatiſe* Piſachim, Fol. 25. Col. 1. † Job 4. 10. || Pſ. 50. 10. § according to Rabbi Sol. *Jarchi* and others.

Graſs upon a Thouſand Hills; for ſo the *Rabbins* explain the Paſſage. But, then, what an Image have we here! Of what dreadful Extent and Horrour is the Cavern which a Man muſt figure to himſelf for the Stomach of this voracious Monſter! Hills and Mountains, to the Number of a Thouſand (ſuppoſe, with vaſt Woods upon them) labouring therein under the Faculty of Digeſtion! But what is become of this Ox? For at the Rate the *Rabbins* carve for him, he ought to have devoured all the Hills and Mountains in the World long ago. Where is he? Is it not a fair Queſtion? Yes; and ſuch a one as would confound the Sagacity of *Aquinas*, and lay the ſubtle Genius of *Scotus* faſt by the Heels. But there is nothing too difficult for our admirable Maſters the *Rabbins*. They looſe this *Gordian* Knot with the Turn of a Hand. He remains, ſay they, immoveable; and ſtirs not a Foot from his Place; like a fatten'd Ox that hath always his Belly full, with Food continually at his Maw: For what he devours in the Day, is ſupplied in the ſame Proportion and Place the Night following. Nature is ſo diligent a Cook, that he always awakes to a full Table. But you aſk, who is the Butler? How gets he Drink for the Digeſtion of ſuch a Collection of Hills? The *Rabbins* are not clear in this Part of the Management. *Rabbi Jochanan* ſays, [*] “That he drinks at one Draught as much Water as the River *Jordan* receives in the Space of Six Months; according to that Paſſage in *Job*, [†] *Behold he drinketh up a River, and haſteth not: He truſteth, that he can draw up* Jordan *into his Mouth.* But *Rabbi Simeon ben Jochai* hath ſaid, There is a River, call'd *Juval*, which runs out of *Eden*; and of this River he drinks; as it is written, [‖] *And that ſpreadeth out her Roots upon* Juval (which we render *by the River*.)

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[*] Vajikra rab. ſect. 22. Job 40. 23. [‖] Jer. 17. 8.

In the Second Place, there ſhall be ſerv'd up at this Grand Entertainment that monſtrous Fiſh *Leviathan* (or, as the *Dutch Jews* pronounce, *Liſjaſan*) of which Mention is made in *Job* and other Books of the Old Teſtament.

In the Third Place, The Female of this *Leviathan* ſhall be brought to Table, as Salt-Fiſh. For the *Rabbins* tell us, [§] that God having created Male and Female of every Creature, immediately ſlew the Female *Leviathan*, to prevent the Deſtruction of the World, which would have happen'd if the Propagation of that Creature had been ſuffer'd: And that having ſlain her, he laid her up in Salt, ordaining her for the faithful *Jews* at the Grand Feaſt of the *Meſſiah*. They tell us likewiſe of a Female that was created with *Behemoth*, which God immediately render'd barren for the ſame Reaſons that are aledg'd for his ſlaying the Female *Leviathan*; and which Female likewiſe God ſomewhere preſerves for the great Occaſion we are ſpeaking of. Both the Males, they ſay, were at the ſame Time deprived of their Teſticles: And that the Female *Behemoth* was render'd barren, to fruſtrate any Coition ſhe might yield to among the ordinary Race of Bulls.

In the Fourth Place, this pompous Entertainment will be diſtinguiſhed by the Serving up of a roaſted Fowl, call'd *Barjuchne*, the Magnitude of which we ſhall leave the Reader to conjecture from the Talmudical Account already given in this Work, of an Egg of this Bird, which fell out of the Neſt, and beat down Three Hundred tall Cedars; the White of it overflowing Threeſcore Villages. It may be judg'd, we think, that the Ox, the Fiſh

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[§] *Bava Baſia, Cap.* 5. p. 74.

and the Fowl are pretty nearly of a Size. The Laſt, we are told, is to be roaſted. *Behemoth* and the *Leviathan* are to be roaſted likewiſe. The Salt Fiſh, we ſuppoſe, is to be boil'd. It muſt therefore be pleaſant Work for the Imagination of the Reader to figure out the Cookery, the Fires, the Pots, and the Spits that are to be going upon this Occaſion. Without Doubt, when the Fowl is down, all the World will ſmell Roaſt-meat.

After theſe Courſes, the Tables are to be cover'd with the moſt ſplendid and pompous Deſſerts that can be procur'd throughout the Creation; in which, particularly, will be crowded every Kind of exquiſite Fruit from the Garden of Paradiſe. Nay, the happy Gueſts are likewiſe to be regal'd with the ſacred and ſuperlatively delicious Fruit of the Tree of Life; as we are inform'd in the Treatiſe * *Caphtor uperach* out of *Medraſch*. And in the *Targum*, ‖ agreably with this, it is ſaid, " We ſhall eat of the " Pomegranates of *Eden* which are preſerv'd for " the Juſt."

Let us now look into the Cellars, and ſee what Sort of Liquors is laid up for the Waſhing down of theſe Mountains of Fleſh, Fiſh and Fowl, and for qualifying the Pickled *Leviathan*. The Cellars were *Adam*'s; the Contents are a glorious Stock of the nobleſt and moſt delicious Wines that ever the Earth bore; Wines which our great Anceſtor gather'd from the Vintage of Paradiſe; and which are preſerv'd with great Care for this grand, this illuſtrious Feſtival; this moſt ſplendid and glorious of all earthly Solemnities. The Rabbins explain as a Character of theſe Wines the Words of *Iſaiah*, § *For ſince the Beginning of the World Men have not*

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* Fol. 58. Col. 1. ‖ On *Cant.* 8. 2. § Iſ. 64. 4. *Peſachim* Fol. 32. Col. 2.

heard,

heard, nor perceiv'd by the Ear, neither hath the Eye ſeen, O God, beſides thee, &c. And upon this Topick they cite likewiſe the following Paſſages, + *In that Day ſing ye unto her a Vintage of Red Wine. I the Lord keep it.*——And——‡ *In the Hand of the Lord there is a Cup; and the Wine is red. It is full of Mixture, and he poureth out of the ſame,* &c. After this Account we may judge, that at this Feaſt the Wine of *Falerne* would be condemned to the Kitchen Drudges, and be turn'd out of all Eſtimation.

At the Cloſe of the Banquet the Meſſiah will take a Cup and drink to them; upon which, according to ancient Rule on ſuch Occaſions, they will return him Thanks. But the Perſon who is to perform this Office in the Name of the Company, is One they have not immediately their Eye on. In the firſt Place, they will humbly beſeech Almighty God, aſcribing to him all Glory, to take upon him that Office. God will offer it to the Archangel *Michael*: *Michael* will offer it to *Gabriel*; *Gabriel* to *Abraham*; *Abraham* to *Iſaac*; *Iſaac* to *Moſes*; *Moſes* to *Joſeph*. Every one of whom modeſtly refuſing the Office, as unworthy of the high Honour, God at laſt ſhall enjoin it to *David*; telling him, it is proper, that Thanks to a Heavenly Monarch ſhould be deliver'd by an earthly one. And *David* ſhall anſwer, It is well: I will deliver the Thanks: And it becomes me, I confeſs, to perform this Office; as it is ſaid, * *I will take the Cup of Salvation, and call upon the Name of the Lord.* We are told in the Talmud, † " This Cup will contain 221 Mea" ſures; as it is written, *My Cup is* (revajah) *a-* " *bounding* (we render it, *runneth over*). But how " is it gather'd, that the Cup ſhall contain 221

+ Iſ. 27. 2, 3. ‡ Pſ. 75. 8. * Pſ. 116. 13. † Peſachim Fol. 119. Col. 13.

" Mea-

Meaſures? From the *Gematria*; according to which the Word *revajah* makes in Number 221.

But is all this Beef, Fiſh and Fowl to be conſum'd at this Feaſt? No, no. As numerous as the Company will be, there will remain a vaſt Overplus of Proviſions: Touching the Diſpoſal of which, we are inform'd in the Talmud, || "That it ſhall be divided among the Gueſts, who ſhall expoſe it to Sale publickly, in the Markets at *Jeruſalem*; as it is written, § *They ſhall part him among the Merchants.* (But the Words are put interrogatively, as we render them, *Shall they part him among the Merchants?*) Of his Skin (*All this is upon the Leviathan*) God will make Bowers and Pavillions for the Juſt; as it is written, *Thou ſhalt fill his Skin (or make thereof) Pavillions (or Tabernacles).*" We render it in a quite different Manner; *Canſt thou fill his Skin with barbed Irons?* And our Rendering is the True). "The reſt of the Skin (*that ſhall remain after the making of the Pavillions*) he will ſpread upon the Walls of *Jeruſalem*; and it ſhall caſt a Light from one End of the World to the other; as it is written, * *The Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing.* Again, † *I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones.*" Theſe are, indeed, moſt appoſite Paſſages.

But the *Meſſiah*, like other Kings and Princes, at nuptial and other great Solemnities, will open this Feſtival with a noble Prelude of Diverſions. He will, particularly, entertain the happy Aſſembly with an Engagement between the great Ox *Behemoth* and the mighty Whale *Leviathan*; as it is

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|| Bava Baſra, Fol. 75. Col. 1. § Job, 41. 6. * Iſ. 60. 3. † Iſ. 54. 12.

written,

written, ‡ *Where all the Beaſts of the Field play.* Again: || *There is that Leviathan whom thou haſt form'd to play with him (or it)*. We render it, *play therein*). The Ox, ſcampering about the Whale, and brandiſhing his Horns, in all the wanton Glories of his Strength and Valour; and now direfully puſhing at the Enemy, and then retreating, in Order to renew the Attack with freſh Fury, will make moſt grateful Diverſion for the *Meſſiah*, and moſt raviſhing Sport for the Company; as it is written (ſay they) *This ſhall pleaſe the Lord better than an Ox or Bullock that hath Horns and Hoofs.* So happy are the *Jews* in their Citations from Scripture for the Proof or Illuſtration of all their Opinions. The *Leviathan*, arm'd with his Scales, as with a Corſlet and Coat of Mail, will behave with great Gallantry; ſtriking Terror into All that behold him; as it is written, * *His Body, compacted with Scales on Scales cloſe rivetted to one another, is like caſt Shields.* Our Rendring is, *His Scales are his Pride, ſhut up together as with a cloſe Seal.* The Battel will at Length grow very fierce. But Victory will incline to neither Side; for being in Strength and Valour exactly upon a Par, they will Both give out together, mutually ſpent with the Heat of the Action. Then ſhall the *Meſſiah* with a keen Sword ſlay them Both; as it is written, † *In that Day the Lord with his ſore and great and ſtrong Sword ſhall puniſh Leviathan the piercing Serpent, even Leviathan that crooked Serpent.* Again, § *Thou brakeſt the Heads of the monſtrous Fiſhes* (*Dragons* as we render it) *in the Waters.*

Then ſhall theſe Two mighty Mountains of Fiſh and Fleſh be cut up, ſpitted, and laid to the Fire,

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‡ Job. 40. 20. || Pſ. 104. 26. * Job 41. 15. † Iſ. 27. 1. § Pſ. 74. 13.

and

and the Feaſt prepared with all poſſible Elegance and Diſpatch. And in this Part of the Relation the Rabbins cite the following Paſſage, * *In this Mountain ſhall the Lord of Hoſts make unto all People a Feaſt of fat Things, a Feaſt of Wines on the Lees, of fat Things full of Marrow, of Wines on the Lees well refin'd.* The Wine and the Victuals ſhall be diſtributed to the Tables in the greateſt Plenty. Every one ſhall drink and cram as much as he pleaſes; and every Heart ſhall dance in the Extaſies of Mirth and Rejoycing.

The Tables being drawn, God will entertain the Company with a Ball: Upon which Matter we find in the Treatiſe *Maſſeches Taanis* † the following Paſſage, "Rabbi *Elieſer* hath ſaid, God will entertain the Juſt with Singers and Dancers; and he himſelf will ſit in the Midſt of them; and every one will point him out with his Finger, and ſay in that Day, ‖ *Behold, this is our God: We have waited for him: We will be glad and rejoice in his Salvation.*"

After theſe Things, the *Meſſiah* will marry. And upon this Matter the Rabbins cite the following Words of the Pſalmiſt, § *Kings Daughters are* (*were*) *among the honourable Women: Upon thy Right Hand ſtands* (*did ſtand*) *the Queen in Gold of Ophir*; that is, as the Rabbins interpret the Paſſage, *Among the illuſtrious Wives ſhall be the Daughters of Kings.* For, ſay they, Kings will eſteem it a high Honour to be allowed to preſent their Daughters to the *Meſſiah* in Marriage. But the Leading Lady, or the Soveraign Queen, the Dame Imperial and the Minion of the Royal Bed, will be choſen from the moſt beautiful of the Daughters of *Iſrael*: And ſhe ſhall be ever at the Right Hand of the King; while the Reſt

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* Iſ. 25. 6. † Fol. 31. ‖ Iſ. 25. 9. § Pſ. 45, 9.

ſhall be ſhut up in the Womens Apartment, and never come into the Preſence but when they are call'd.

The Fruit of this Marriage, the *Meſſiah* will ſee in Children and Grand Children. After which, he will die like other Men; and his Sons will ſucceed him in the Throne, and govern the People of *Iſrael*; as, ſay the Rabbins here, it is written, *He ſhall ſee his Seed; he ſhall prolong his Days; and the Pleaſure of the Lord ſhall proſper in his Hands*; that is, as they expound the Words, The *Meſſiah* ſhall enjoy a long Life; and ſhall die in the Poſſeſſion of immenſe Glory; and his Sons ſhall reign after him; and the Crown deſcend to all his Poſterity.

But let us ſee a little after what Manner the *Jews* are to live in their ancient Country under the Adminiſtration of the *Meſſiah*.

In the Firſt Place, the ſtrange Nations, which they ſhall ſuffer to live, ſhall build them Houſes and Cities, till them Ground, and plant them Vineyards; and all this, without ſo much as looking for any Reward of their Labour. Theſe ſurviving Nations will likewiſe voluntarily offer them all their Wealth and Furniture: And Princes and Nobles ſhall attend them; and be ready at their Nod to pay them all Manner of Obedience; while they themſelves ſhall be ſurrounded with Grandeur and Pleaſure, appearing abroad in Apparel glittering with Jewels, like Prieſts of the Unction, conſecrated to God; as, ſay the Rabbins here, it is written, † *The Sons af Strangers ſhall build up thy Walls; and their Kings ſhall miniſter unto thee. Thy Gates ſhall be open continually: they ſhall not be ſhut Day nor Night, that the Wealth of the Gentiles and their Kings may be brought unto thee. For the Nation or Kingdom that will not ſerve thee ſhall*

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* Iſ. 53. 10. Iſ. 60. 10. &c.

periſh. Again: * *And Strangers ſhall ſtand and feed your Flocks; And the Sons of the Alien ſhall be your Ploughmen and your Vine-dreſſers. But ye ſhall be nam'd the Prieſts of the Lord: Men ſhall call you the Miniſters of our God: Ye ſhall eat the Riches of the Gentiles; and in their Glory ſhall ye boaſt your ſelves.*

The *Jews* will then likewiſe, we are told, continually breathe a pure and wholeſome Air. And for this Matter they reſt particularly on the following Paſſage, † *Behold I create a new Heaven and a new Earth.* They will therefore be perpetually in a flouriſhing State of Health, and as long liv'd as the Antedeluvians; enjoying in old Age all the Robuſtneſs and Vivacity of Youth; as it is written, ſay they, ‖ *They ſhall ſtill bring forth Fruit in old Age: They ſhall be fat and flouriſhing.*

For the Fertility of the Country in thoſe happy Times, they tell us, that Wheat being once ſown, the Ground will every Year after yield that Grain ſpontaneouſly, without any more Sowing or Culture: Introducing upon this Occaſion the following Paſſage in *Hoſea,* § *They ſhall revive the as Corn, and bloſſom as the Vine.*

A *Jew* ſhall no ſooner wiſh for Rain in his Field, his Garden, or upon a ſingle Herb, than God will grant it him; as it is written, ‡ *Ask ye of the Lord in the Time of the latter Rain; and the Lord ſhall make bright Clouds, and give them Showers of Rain, to every one Graſs in the Field.* In thoſe Times they ſhall gather their Harveſts and Vintages in the higheſt Safety and Tranquility; and ſhall be in no Dainger from any Enemy whatſoever; as it is written, ** *I will no more give thy Corn to be Meat for thy Enemies; and the Sons of the Stranger ſhall not drink thy Wine, for which thou haſt labour'd. But they that have gather'd it, ſhall eat it and praiſe the Lord.* The Trees ſhall daily yield new Fruit; the Earth, without any Culture or Aſſiſtance from the Hand of Man, daily produce Plum-Cakes and Silken Garments, as it now does Toadſtools and Muſhrooms. The Women ſhall daily bring forth Children; according to that Paſſage of the Prophet *Jeremy,* * *The Woman with Child, and her that travaileth with Child together.*

There ſhall no more be Wars, or Rumours of Wars, upon Earth; but a ſolid and eternal Peace ſhall be ſettled among Men and between Men and Beaſts; as it is written, † *In that Day will I make a Covenant for them with the Beaſts of the Field, and with the Fowls of Heaven, and with the Creeping Things of the Ground: and I will break the Bow and the Sword, and the Battel out of the Earth, and will make them lie down ſafely,* Again, § *The Wolf ſhall dwell with the Lamb,* &c.

The *Meſſiah* ſhall be the Arbiter of the World. And when Menaces of War ſhall appear among the Heathen Nations, Differences ſhall be accommodated, and Peace preſerv'd and eſtabliſh'd by his Mediation; ſo that not a Sword ſhall be drawn, as it is written, ‖ *And he ſhall judge among the Nations, and ſhall rebuke many People: And they ſhall beat their Swords into Plough-Shares, and their Spears into pruning Hooks. Nation ſhall not lift up Sword againſt Nation; neither ſhall they learn War any more.*

In thoſe Days the *Jews* ſhall ſwim in perpetual Joys and Pleaſures. And next to the daily Celebration of the high Praiſes of God, they ſhall be engag'd in nothing but Nuptial Feaſts, and mirthful Aſſemblies, and other the like Scenes of Feſtivity and Plenty. And all of them ſhall be repleniſh'd with Wiſdom and the Knowledge of God; as it is written, ** *Thus*

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* Iſ. 61. 5. † Iſ. 65. 17. ‖ Pſ. 92. 14. § Ch. 14. 7. ‡ Zech. 10. 1. ** Iſ. 62 8.

gathered

* c. 31. 8. † Hoſ. 2. 18. ‖ Iſ. 11. 6. ‡ Iſ 2, 4. ** Jer. 33. 10.

ſaith

ſaith the Lord: Again there ſhall be heard in this Place (which, ye ſay, is deſolate, without Man and without Beaſt) the Voice of Joy and the Voice of Gladneſs, the Voice of the Bridegroom and the Voice of the Bride, the Voice of them that ſhall ſay, Praiſe the Lord of Hoſts. Again, * *The Earth ſhall be full of the Knowledge of the Lord, as the Waters cover the Sea.*

In a Word, the Felicity of this Holy Nation, in the Times of the *Meſſiah*, will be ſuch, that the exalted Condition of it cannot enter into the Conception of Man; much leſs can it be couch'd in humane Expreſſion. This is what the Rabbins ſay of it. But the intelligent Reader will doubtleſs pronounce it the Paradiſe of Fools.

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* Iſ. 11. 9.

APPEN-

APPENDIX,

Containing a Tranſlation, by Way of Abridgment, of Buxtorf's Latin Account of the Religious Cuſtoms and Ceremonies of the Jews.

The Articles of the Jewiſh Faith.

THE *Jews* comprehend their Faith briefly in Thirteen Articles; which we find deliver'd in their Prayer-Books in the following Manner.

I.

I Believe, with a perfect Faith, that the Creator, whoſe Name be bleſſed, is the Creator and Governour of all Creatures; and that he alone hath perform'd, doth perform, and will perform all Things.

II.

I believe, with a perfect Faith, that the Creator, whoſe Name be bleſſed, is One, in Unity which hath nothing like it; and that he hath been, is, and will be our GOD.

III.

I believe, with a perfect Faith, that the Creator, whoſe Name be bleſſed, is not Corporeal, nor to be comprehended by any corporeal Meaſure or Capa-

city

city; and that there exiſts not any Thing which is like him.

IV.

I believe, with a perfect Faith, that the Creator, whoſe Name be bleſſed, is the Firſt and the Laſt.

V.

I believe, with a perfect Faith, that the Creator alone, whoſe Name be bleſſed, and no other, is to be worſhip'd.

VI.

I believe, with a perfect Faith, that all the Words of the Prophets are true.

VII.

I believe, with a perfect Faith, that the Prophecies (Rules and Leſſons) of *Moſes*, our Maſter, on whom be Peace, are true; and that he is the Father of all Wiſe Men, as well of thoſe who went before him, as of thoſe who have come after him.

VIII.

I believe, with a perfect Faith, that the whole Law, which at this Day is in our Hands, was delivered by *Moſes*, our Maſter, on whom be Peace.

IX.

I believe, with a perfect Faith, that this Law is never to be chang'd, nor any other Law to be deliver'd from the Creator, whoſe Name be bleſſed.

X.

I believe, with a perfect Faith, that the Creator, whoſe Name be bleſſed, knows all the Deeds and Thoughts of Men; as it is written, *He faſhioneth their Hearts alike: He conſidereth all their Works.*

XI.

I believe, with a perfect Faith, that the Creator will reward Thoſe who keep his Commandments, and puniſh thoſe who tranſgreſs them.

XII.

I believe, with a perfect Faith, that the *Meſſiah* will come: And, tho' he delays his Coming, I will nevertheleſs always look for him until he comes.

XIII.

I believe, with a perfect Faith, that the Dead will be raiſed to Life, when it ſhall be ſo decreed by the Creator, whoſe Name be bleſſed, and whoſe Memory be exalted through Time and Eternity.

Upon theſe Articles, ſay the *Jews* in their Writings, the Religion of *Moſes* and the Faith of the *Jews* have always ſtood; tho theſe Articles were not, according to the ſame Authors, reduc'd to Writing and Method till near the Five Thouſandth Year of the World; this having been the Work of Rabbi *Moſhe bar Maimon*, who died, ſay the *Jews*, in the Year of the World 4964; that is, in the Year of *Chriſt*, 1104. And this Confeſſion of Faith the *Jews* are ſolemnly enjoin'd to receive and uſe as their Creed, and to live and die in it. The Rabbin abovemention'd enjoin'd this Uſe of it on Pain of Loſs of the *Jewiſh* Name and of eternal Salvation. But 'tis viſible enough, that his grand Deſign in the Compoſing and Enjoining of this Creed was to guard againſt the Propagation of the Goſpel on the Side of his own Nation, and fortifie the Averſion of the Jews to *Chriſt*.

Of the Birth and Circumciſion of the JEWS,

WHEN a *Jewiſh* Woman is near her Time, and the Childbed, with all the neceſſary Furniture for a decent Delivery, is prepar'd, the Father, or Maſter of the Houſe or Family, or ſome

other *Jew* of noted Piety and Purity of Manners, enters the Room, and with a Piece of Chalk deſcribes a Circle upon all the Walls, or on each Cieling, about the Bed. Upon each Wall or Cieling, likewiſe, and on the In- and Outſide of the Door of the Room, he writes the following Words in *Hebrew* Characters, *Adam*, *Chava*, *chutz Lilis*; i. e. *Adam*, *Eve*; *Get the away*, *Lilis*. The Word *Lilis* is found in the *Hebrew* Text of *Iſaiah*, Chap. 34. 14. where 'tis render'd by ſome Scriech-Owl, a Night-Bird that is deem'd of ill Omen; by others a Hag or She-Devil, that ſteals or changes Children; a frightful nocturnal Spectre, appearing, like the *Empuſa*, or ſingle-legg'd Hobgoblin, with the Face of a Woman. To this Spectre is given the Name of *Lilis*, from the Hebrew Word *Lel*, which ſignifies *Night*.

There are, in ſome *Jewiſh* Writings, very extravagant Accounts concerning the *Lilis*, or *Liliſa*, as ſhe is ſometimes call'd; as that ſhe was *Adam*'s firſt Conſort, and was made, as he was, of Earth; but that they were no ſooner brought together than they diſputed with each other the Point of Excellence, and quarrell'd about Precedence and Command: That *Liliſa*, finding *Adam* reſolv'd to maintain every Tittle of his Pretenſions, and beeng reſolv'd, to give up none of her own, pronounc'd the Word *Shemhamphoraſh*, and immediately thereupon fled away from him into the Air, and became the Mother of Devils. More of this Matter may be found in the *Traditons* of the *Jews*, in this Second Volume.

According to the *Jewiſh* Canon, a Chriſtian Midwife is by no Means to aſſiſt at the Labour of a *Jewiſh* Woman but ſhhen no other can be had; and then ſhe is to be ſurrounded by many *Jewiſh* Women, who are to ſee that ſhe moſt carefully and exactly performs her Duty. The *Jews* are, or affect to be thought, in frightful Apprehenſions for the *Jewiſh* Infant that is

is born into the Hands of a Chriſtian Midwiſe, leaſt it ſhould die, or ſuffer by Luxations, or contract ſome Malady or evil Mark by her Handling.

When the Pains of the Woman come on, ſome Rabbin or other ſufficiently learned Perſon, riſes up, and, taking in his Hand the Book of the Law, pronounces aloud certain Pſalms; as the 20th, 38th, 91ſt, 102d &c. to which he ſubjoins a pretty long Prayer for a happy Delivery; which Prayer is to be ſeen in the *Jewiſh* Prayer-Book.

If the Woman is happily deliver'd, and a Male-Child is born, Joy fills the whole Houſe, and the Father immediately thinks of preparing the neceſſary Matters for the Circumciſion. Some, on the Evening of the Sabbath next after the Birth of a Boy, hold a Feaſt, which they call *Jeſchuah habben*, for the Boys Safety; thereby teſtifying their Joy, that a Man-child is born into the World.

They, next, go to the preparing of the ſolemn Feaſt of Circumciſion; which they furniſh out with the greateſt Delicacies for Eating and Drinking they are able to provide; as the choiceſt Wines, Fowls, Fiſh, &c. While theſe Preparations are going forward, the Gueſts are invited, who are not to be fewer than Ten, nor under Thirteen Years of Age.

The Seventh Night after the Birth, Part of Thoſe who are invited to the Feaſt, and ſometimes others, meet in the Chamber of the Lying-in Woman, and there paſs the Time till Morning at Cards or Dice, and in breaking Jeſts and telling merry Tales, and in the Conſumption of Good Chear. On this Occaſion the Male Part of the Company drink like *Greeks*, and are, according to the Proverb, as merry; hardly giving out till the Sun is quite up, and the Houſe turns round with them. This is generally the Manner. And the Purport of this Mirth and Carrouſel is to recreate the Woman in the Straw, and divert her from afflicting Apprehenſions of Injury or

or Danger to her Boy in the Article of Circumciſion. But there is another Reaſon likewiſe for this mirthful Attendance, and that is a Notion the *Jews* have, that in the Night next before the Day of Circumciſion, ſome Misfortune or other will threaten the Mother. She is therefore attended throughout that Night by a Party of Mirth; which they look upon as a Sort of Amulet for the Security of the Dame. The Operator for the Circumciſion is generally of the Party; but he is admoniſh'd not to drink ſo freely as the Reſt, leſt he ſhould get a Shaking Hand by the Bargain, and ſo be diſabled for a dexterous Operation. And this Night's Mirth, as frolickſome as it is, is interlac'd with Prayers for a Bleſſing on the Work, and for the Mother's and the Child's Safety.

The Circumciſer is calld *Mohel*, and muſt be a *Jew*. They are ſomewhat divided upon the Queſtion, whether a Woman may perform the Operation where a Man cannot be had. Some are willing to allow it. And many of their Women are not a little skill'd in the Work. Yet it ſometimes happens (though but very rarely) that the Operation is perform'd by a Chriſtian. When this happens, the *Jews* ſay, *What is done is done*. But in this Caſe the Blood of Circumciſion, as they call it, is drawn anew by ſome *Jew*; without which they look upon the Work as unclean and imperfect. But when this is done, the Work has receiv'd its full Sanction, and is judg'd to be as clean and good as if a Chriſtian had not had a Hand in it.

Circumciſion is generally perform'd in the Morning, and while the Child is faſting. 'Tis never done in the Night Time. Sometimes 'tis perform'd in the Shool or the Synagogue, and ſometimes at Home. For this Buſineſs they provide Two Seats or Chairs, or but One; but then this One is ſo divided, that

it looks like Two Chairs join'd together, and affords commodious Seats for Two Perſons. Theſe Seats are ſet off with rich Cuſhions and other coſtly and beautiful Ornaments, according to the Ability of the *Jew* whoſe Son is paſſing under the Knife.

For this Buſineſs they likewiſe provide a Perſon whom the Rabbins call, on this Occaſion, *Baal Bris*, and whom we may properly enough term *God-Father*. He ought, according to the *Jewiſh* Ordinances, to be a Perſon of great Sanctity of Life and Manners.

The Time of Circumciſion being come, and the *Baal Bris*, the *Mohel* or Circumciſer, and every other Perſon and Thing here requiſite, being ready, the *Baal Bris* enters the Room or Shool where the Operation is to be perform'd, and takes his Station near the Chair. He is followed by the *Mohel*; who takes his Station cloſe by him. And the *Mohel* is followed by other *Jews*; one of whom, while they are ſtepping in, calls out, with a loud Voice, for every Thing to be forthwith brought that is neceſſary to the Circumciſion. Then enters a Parcel of Boys, one of whom bears a large Torch with Twelve Branches, alluding to the Twelve Tribes. Theſe are follow'd by other Boys, one of whom bears the Knife or Razor with which the Work is to be done; another brings a Platter of Sand; another a Platter with Oil of Olives in it, in which lie ſteeping little Pieces of fine Linnen, which are to be laid upon the Wound; while others come in with Bowls or great Cups of Red Wine; and others with Spices and Varieties of Sweetmeats, for the Refection of the *Mohel*, the *Baal Bris*, or any of the Aſſiſtants, if they ſhould faint at the Dolors of the Infant under Operation.

When all the Aſſiſtants are aſſembled about the Chair, the *Baal Bris*, or God-Father, ſeats himſelf on one

one Part, and the *Mobel*, or Operator, ſtands over-againſt him. And then all the Company ſings aloud the Song of the Children of *Iſrael* when they paſs'd the Red Sea, with divers other Songs in the Old Scripture: And the Father of the Child, if he be preſent, ſeats himſelf next the *Mobel*, to ſignify, that the *Mobel* is his Vicar or Deputy.

Then come the Women to the Door of the Room or School with the Infant that is to be circumcis'd, which is generally brought in the Arms of the Wife of the *Baal Bris*, or God-Father. The Women enter not the School or Room; but as ſoon as they arrive at the Door, the *Baal Bris* ſteps to it, and takes the Child from them; and while he is returning with it to his Seat, the whole Company within cries out *Baruch habba*, *Bleſſed is he who cometh*; for they believe that *Elias* enters the Room inviſibly along with the Child, and ſeats himſelf on the other Part of the ceremonial Chair with the *Baal Bris*, to ſee that the Covenant of Circumciſion is duely adminiſter'd; for he, they ſay, is call'd the Angel of the Covenant; as it is written (in their uſual Way of Proof) * *The Meſſenger (or Angel) of the Covenant, whom ye delight in; behold, he ſhall come, ſaith the Lord of Hoſts.* The Seat, or the Part of the Chair, which is deſtin'd for him, is therefore call'd *Kiſſe Elijahu, the Seat of Elias.*

In the Treatiſe *Maaſeh* ‖ there is the following Story.

It happen'd, that the Child of a certain rich *Jew* being to be circumcis'd at *Ratisbon*, the Father choſe the Rabbi *Juda*, a very famous Rabbin, to be *Baal Bris*, or God-father. When the Child was brought to the Door of the Place appointed for the Operation, the Company about the Ceremonial Chair, roſe up and cried *Baruch habba*, as uſual. But Rabbi *Juda* kept his Seat, and ſaid not a Word. At this Every one about him very much wondering, they ask'd him the Reaſon of ſuch ſtrange Behaviour. He replied, I have not been able to diſcern, that *Elias* ſits by me; which makes me unable to hope any Good of this Child. But I ſee at the Window an old Man, with a long hoary Beard. Enquire of him, and he will tell you the whole Matter. Whereupon the Company turn'd about, and beheld the old Man; and having ask'd him concerning the Caſe, he anſwer'd, *Elias* is not preſent at this Circumciſion, becauſe he foreſees, that this Child will one Day fall away from the *Jewiſh* to the *Chriſtian* Religion. And the Event verified the Prediction.

But to proceed. The Child is brought, for Circumciſion, ſwath'd and otherwiſe cloath'd in the whiteſt and moſt delicate Linnen, and the cleaneſt and neateſt Condition poſſible. The *Baal Bris*, being ſeated with it in the Chair, plants it upon his Knee, and holds it there, while the Operator looſes and takes off the Swathing, and lays all bare about the little Tendril of Virility. When this is done, the *Baal Bris* keeping his Hold of the Infant very carefully, the Operator lays hold of the Prepuce, and ſqueeſes up the Glans, and then rubs and touzes the Prepuce 'till Senſation in the Part is quite blunted, to the End the Knife may paſs with leſs Pain to the Child. Then taking the Knife from a Boy who aſſiſts, he ſays aloud, *Bleſſed art thou, O Lord our God, who haſt ſanctified us with thy Commandments, and given us the Covenant of Circumciſion.* And while he is uttering theſe Words, he cuts off a ſmall Part of the Prepuce, but ſo much as that the Glans remains afterwards naked, and throws it into the Platter that hath Sand in it; at the ſame Time giving

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* Mal. 3. 1. ‖ Hiſtor. 170.

giving the Boy Aſſiſtant the Knife again. Then taking one of the Cups, he fills his Mouth full of Wine, which he then ſpurts upon the Babe; at the ſame Time wiping the Blood from the Wound. He ſpurts likewiſe ſome of the Wine upon the Child's Face, eſpecially if he obſerves in it any Tokens of Fainting.

The Blood being a little ſtopt, the *Mohel*, or Operator, lays hold of the Edges of the cut Skin, which ſtill cover the back-part of the Glans; and having, with his ſharp Thumb-Nails, divided the Skin into two Parts, he rolls it up backwards upon the *Penis*; by this Means quite ſtripping the Glans, and leaving it utterly bare. This laſt Retection, or abſolute Uncovering of the Glans, the *Jews* calls *Priah*; and 'tis by far more painful to the Infant than is the Circumciſion.

The next Work of the *Mohel*, or Operator, is to fetch out the extravaſated Blood, to ſtop the Bleeding, and prevent an Inflammation: And this he does by Sucking the Wound well; and he ſucks it Three Times for the leaſt; ſpitting out the Blood he gathers in his Mouth into one of the Cups, or into the Sand Platter. This Sucking of the Wound the *Jews* call *Mezizah*; and the *Mohel*, who omits it, is turn'd out of his Office, and employ'd no more, becauſe the Infant is judg'd to be expos'd, through ſuch Omiſſion, to great Danger.

Then the Operator takes a Piece of the Linnen that lies ſteeping in the Oil; and having cover'd and clos'd up the Wound very ſafely with Three or Four Doublings of it, he ſwathes up the Child, and adjuſts the Dreſs of it, as near as he can, to the Form and Condition in which it was receiv'd from the Women.

Between the Circumciſion, or Cutting off the Fore-skin, and the *Priah*, or abſolute Denudation of

the Glans, the Father of the Infant ſays, *Bleſſed art thou, O Lord our God, King of the World, who haſt ſanctified us with thy Commandments, and directed us to enter into the Covenant of our Father* Abraham. To which Words all the Company return or add the following: *As thou haſt cauſ'd this Child to enter, or haſt receiv'd him, into the Covenant of* Abraham *our Father; ſo cauſe him likewiſe to enter into the Law of* Moſes, *into Matrimony, and into Good Works.*

The Child being dreſs'd again, the *Mohel*'s next Buſineſs is to pronounce a Bleſſing over a Cup of Wine; and leſt he ſhould do this with impure Lips, he waſhes them, together with his whole Mouth, very carefully. When he is ready, the *Baal Bris* riſes from his Seat with the Child, and ſtands facing the *Mohel*, who takes an untaſted Cup of Red Wine, and pronounces the uſual Benediction, putting up, at the Cloſe of it, the following Prayer. *O Lord our God, the God of our Fathers, ſtrengthen this Child, and preſerve him to his Parents; and let his Name among the People of* Iſrael *be* ——— (Now is a Name firſt given to the Boy) *Let his Father rejoice and be glad for that which is deſcended from his Loins; and let his Mother be delighted with the Fruit of her Belly; as it is written,* [*] 'Thy Father and thy Mother ſhall be glad; and ſhe that bare thee ſhall rejoice. *And by the Prophet it is ſaid,* [‖] 'when I paſs'd by thee, and ſaw thee polluted in thine own Blood, I ſaid unto thee, when thou waſt in thy Blood, Live; yea, I ſaid unto thee when thou waſt in thy Blood, Live.' (Here he dips his Finger in that Cup into which he ſpurted ſome of the Blood he ſuck'd out of the wounded Prepuce, and then applies it to the Mouth of the Infant; and this he does Twice or Thrice, from an O-

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[*] Prov. 23. 25. [‖] Ezek. 16. 6.

pinion

pinion the *Jews* have, that the Child will, through that Means, according to the Words of the Prophet, live the longer in the Blood of his Circumciſion. Out of this Cup likewiſe he drinks a little Wine to the Mother) *David likewiſe ſays*, ‘ He hath remembred ‘ his Covenant for ever, the World which he com‑ ‘ manded to a Thouſand Generations, *&c.* ’ This Office in the Mouth of the *Mohel* is extended farther. But ’tis hardly worth while to follow it out. We therefore only add here, that finally, he begs of God to preſerve and bleſs all the Company; and then he wiſhes, in Particular, long Life to the Parents, and a Bleſſing on the Child.

Theſe Things done, he hands the conſecrated Cup to the *Baal Bris*, and to all the Aſſiſtants; and they drink of it. And then is the circumcis’d Infant carried carefully home, and put into the Arms of its Mother.

We have ſaid, that the Part of the Prepuce, which is cut off, is caſt into the Platter that hath Sand in it: The Reader, perhaps, will be glad to have ſome Account of the Meaning of this. We ſhall therefore ſatisfy him briefly. In the firſt Place, it is done in Alluſion to that Saying, *That the Seed of* Jacob, *or the Iſraelites, ſhould be as the Sand of the Sea.* A ſecond Reaſon is aſſign’d from the Words of *Balaam* [*] *Who can count the Duſt of* Jacob; that is, ſay the Rabbins, who can ſtand before the Dignity of this Holy Nation, which is wholly circumcis’d, and the Foreskins of which are buried in the Sand; for they tell you, that *Balaam* beheld the whole Deſart cover’d with the Foreskins of the *Iſraelites*; and that their Sages have therefore ordain’d, that to this Day the Foreskin and the Blood be hid in the Sand in Memory of this Matter. In the third Place, they alledge, it is done to feed the Old Serpent, who ſeduc’d Man in Paradiſe; for the Food of the Serpent, ſay they, is the Duſt of the Earth; as it is written, [*] *And Duſt ſhall be the Serpent’s Meat:* And as he ſtill is at War with Man, and ſeeks to devour both his Soul and Body, they ſatiate this Enemy by thus obſerving the Commandment for Circumciſion; as it is written, [||] *If thine Enemy be hungry, give him Bread to eat:* And by this Means, they add, they ſo weaken and cramp his Power and Subtlety, that he can no more ſeduce Man as formerly.

If a Child be ſick on the eighth Day after Birth, they defer Circumciſion till it recovers. If ’tis attack’d with a Fever, or any like Diſeaſe which lays hold of the whole Body, they defer Circumciſion till the ſeventh Day after ’tis judg’d to be perfectly recover’d. But if the Diſtemper is a lighter Matter, they circumciſe almoſt as ſoon as it diſappears. If ’tis likely the Infant will die before the eighth Day, ’tis all one whoever circumciſes it, whether a *Chriſtian* or a *Jew*; becauſe Circumciſion before the eighth Day is no Circumciſion, according to them. Tho’ the Danger of a Child’s Dying before the eighth Day were enough to deter Any one from Touching it on the Article of Circumciſion, yet ſomething is always done by one or another this Way. And in ſuch Caſe, whether the Child lives or dies, the Work is afterwards perfected by a *Jew*. If it dies, the Matter is perform’d upon a Tomb‑ſtone in the Burying‑Place.

Baſtards are circumcis’d after the ſame Manner as legitimate Children. But no Prayer is put up for

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[*] Num. 23. 10.

[*] Iſ. 65. 25. [||] Prov. 23. 21.

the Mercy of God upon them, as is done at the Circumciſion of the Latter.

Some are born circumcis'd (if the Expreſſion may be allow'd) that is, with the Glans quite bare of covering. All that is done upon Theſe is the Gaining, by a ſlight Touch of the Lancet, the Blood of the Covenant of Circumciſion.

In the Caſe of Twins, there are two *Mohels* or Circumciſers, and all the Preparations are double.

The Lying-in Woman is to keep cloſe up for the Space of Six Weeks; in all which Time ſhe is to have no Manner of Commerce or Intercourſe with her Husband. Nor is he to eat of any Thing of which ſhe eats, or to touch her even with his Finger. We only add, that there is always much greater Feaſting and Rejoicing at the Birth of a Boy than of a Girl.

Of the Purification of Women, after Lying in.

THough the Law of *Moſes* ordains Forty Days for the whole Purifying of a Woman after the Birth of a Boy, and Eighty Days for her whole Purifying after the Birth of a Girl, no *Jews* now a days, but the *Caraites*, who make no great Number, but whoſe priding Diſtinction it is, that they keep to the Letter of the Law, never going beyond it, and rejecting all the Conſtitutions of the Rabbins; no *Jews*, I ſay, now a days, but the *Caraites*, obſerve this Law as it relates to the Birth of Girls. Forty Days, and no more, are obſerv'd for a Woman's whole Purifying, whether ſhe is deliver'd of a Boy or a Girl. At the End of theſe Forty Days, the Woman muſt waſh and cleanſe her Body all over very carefully in clean freſh Water, before ſhe is permitted to have any Commerce, or enjoy any Thing in Common, with her Husband. When this Waſhing is over, ſhe returns to his Table, and gives herſelf to his Arms in her cleaneſt and whiteſt Attire.

If a Woman is brought to Bed, before the Sex of the Fruit ſhe bears can be diſtinguiſh'd, the Time of her whole Purifying is the ſame. And 'tis the ſame upon a Miſcarriage, unleſs ſhe miſcarries before the Fortieth Day; for in ſuch Caſe ſhe behaves only as a Woman whoſe Cuſtom is upon her.

Of the Redemption of the Firſt-born.

THIS Matter, of which we read in *Exodus*, is perform'd at this Day in the following Manner. On the Thirty firſt Day after the Birth of a Boy, the Father, attended by ſome Friends, ſends for the Prieſt. The Prieſt being come, the Father takes his Boy, and ſets him on a Table that ſtands before them, laying down at the ſame Time the Value of Five Shekels of Silver, which is about Twelve Shillings and Six-pence. Then addreſſing himſelf to the Prieſt, he ſays, *My Wife hath brought me a Firſt-born; but the Law aſſigns him to thee.* To which the Prieſt returns, *And art thou willing it ſhould be ſo?* The Father replies, *I am willing.* Then the Prieſt, turning to the Mother, asks her, if this is the firſt Son ſhe hath borne? To which ſhe replying in the Affirmative, he asks the Father, *Which he holds deareſt, Money, or his Firſt born?* To which the Father replies, that *his Firſt-born is dearer to him than Money*, and begs the Prieſt to accept of the Latter; ſubjoining this Benediction, *Bleſſed be thou, O Lord our God, King of the World, who haſt ſanctified us with thy Precepts, and commanded the Redemption of the Son. Bleſſed be thou, O Lord our God,* King

King of the World, who haſt quicken'd, and preſerv'd, and brought us on hitherto. Then the Prieſt, having taken up the Money, lays it on the Head of the Child, and ſays, *This Son is the Firſt born, which God hath commanded to be redeem'd; as it is written*, From a Month old ſhalt thou redeem, &c. for the Money of five Shekels, &c. *While thou waſt in the Womb, thy heavenly Father and thy Parents had Power over thee; but now thou art at my Will and in my Power, becauſe I am the Prieſt. But thy Parents, thou being the Firſt born (Son) and conſecrated to God, have reſolved to redeem thee; as it is written*, † Sanctifie to me all the Firſt born, &c. *And this Money is offer'd in Purchaſe of thy Redemption. If therefore I may give thee duely thy Liberty, be thou Free; but if not, nevertheleſs be thou Free, according to the Law and Cuſtom of the Jews: Grow up in the Fear of God; marry; and be intent upon Good Works*, Amen. This is the End ofthe Buſineſs; after which they go to Feaſting and Rejoicing.

The Father being dead, the Mother cannot redeem. But in ſuch Caſe ſhe cauſes to be written upon a Bit of Parchment, or engrav'd upon a little Plate of Silver, the Words --- *Becher Schello niphdeh*; i. e. *A Firſt-born not redeem'd*, or the Words, *Ben cohen*, i. e. *The Son of the Prieſt:* And then ſhe hangs the Plate or Parchment about the Boy's Neck. This is done to remind the Lad continually, if he lives, that he is the Property of the Prieſt, and muſt redeem himſelf when he comes of Age.

'Tis not permitted to haggle with the Prieſt about the Price of Redemption. He muſt have the full Value of Five Shekels of Silver, without the Abatement of a ſingle Farthing; otherwiſe 'tis *Res-infecta*. But the Prieſt may return the Father the Money.

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* Num. 18. 16. † Exod. 13. 2.

Of the Education of the Jewiſh *Youth, as it regards their Religion.*

THE *Jews* are ſtrongly poſſeſs'd of a very good Notion, that as nothing more contributes to the Growth, Health and Vigour of a Child, then the Goodneſs of the Mother's Milk, all due Care ſhould be taken, that what ſhe eats and drinks, while ſhe ſuckles it, be the beſt in its Kind, and promotive of a rich and plentiful Stream from the Breaſt. The Rabbins have deliver'd, in their Way, a great many Injunctions and Allurements upon this Head.

A Chriſtian Nurſe is by no Means to ſuckle the Child of a *Jew*; nor is a *Jeweſs*, on any Accunt, to ſuckle the Child of a Chriſtian. A *Jeweſs* is likewiſe forbid to ſerve a Chriſtian in the Capacity of a Midwife. But if ſhe be notably skill'd in that Province, ſhe is allow'd, where the Hatred of Chriſtians cannot be otherwiſe avoided, to exerciſe it for them; but never for Gods Sake; ſhe muſt allways be paid. Nor is ſhe, on any Account whatever, to meddle in that Province for a Chriſtian on the Sabbath.

A Jewiſh Woman that ſuckles a Child, is to expoſe her Breaſts as little as poſſible, becauſe the laying them open to the Air, may affect the Milk, and endainger her own and the Child's Health. She is likewiſe by all Means to avoid Faſting.

Children are not be carried without their Cloaths, nor ſuffered to run about naked, either by Night or Day, the *Jews* apprehending that a Child, in ſuch a Condition, is threaten'd by ſome very great Danger. They are neither to be ſeen naked, nor are they to ſee themſelves ſo but as little as poſſible; for they are neither permitted to go into nor riſe out of Bed without a Covering. They are dreſs'd and undreſ'd in Bed. And this is to accuſtom them to a venerating Senſe of God's Preſence wherever they are,

and to admoniſh them that *the World is full of the Glory of God, and that Light and Darkneſs are alike to him.*

For the ſame Reaſon, they are not permitted to go bare-headed; but on the Contrary, are perpetually leſſon'd on the Abhorrence they ought to have for it; becauſe, ſay the *Jews*, the Majeſty of God is ſhed, or ſpreads it ſelf, upon them; and whoever goeth bare-headed, affronts or inſults him, forgets the Commandments, and is loſt to Religion and Modeſty. Nor are they permitted to go bare foot, if it can be avoided: But the Reaſons for this, for what appears to us, are altogather on the Side of Health and Decency.

When the Children can ſpeak diſtinctly, they are taught ſome Sentences of the Old Scripture, and to ſalute their Parents Morning and Evening after this Manner: *I wiſh you, Sir, or Mama, a good Night, or a good Day.* If it be the Sabbath, they ſay, *I wiſh you, Sir, or Mama, a good Sabbath.* But when they have paſs'd the ſeventh Year, they muſt add the Name of God to the Salutation, and ſay, *I pray God give you, Sir, or Madam, a good Day, a good Night, or a good Sabbath.* But they are taught to avoid very carefully the pronouncing the Name of God in a Place that is not clean, and free from every Thing that is filthy and offenſive. They are taught likewiſe very early the *Hebrew* Names of the Furniture and Utenſils of the Houſe, to facilitate their Acquiſition of the Tongue. But hardly any *Jews*, beſides a few very learned Rabbins, underſtand and ſpeak it well.

Great and early Care is taken to inſpire them with an Abhorrence for any Commerce or Intercourſe whatever with Chriſtian Children. Their Parents ſet before them the Manners of Chriſtians in ſuch abominable Colours, and ply them on this Topick ſo early, that they take up from their Cradles, an inextinguiſhable Hatred for every Thing that relates to the Chriſtian Name.

In the Talmud-Treatiſe *Kidduſchin*,* it is ſaid, "A Father owes to his Son the following Things; "Circumciſion, Redemption, the Teaching of the "Law, the Providing him a Wife, and the Teaching or Giving him ſome Craft or Trade.

As ſoon as the Boys can ſpeak, they are put likewiſe, by their Fathers, or, under his Direction, by ſome One in or frequenting the Houſe, to learn the Letters of the *Hebrew* Alphabet; and at Five, Six, or Seven Years of Age, according to their Strength and Capacity, they are put to the School of the Synagogue. Theſe Matters are perform'd with a Train of little Arts and Ceremonies, partly by way of Allurement to the Children, and partly in Alluſion to Events and Tranſactions in the Deſart.

Their Firſt Buſineſs at the School of the Synagogue, is to learn to read and underſtand the Pentateuch; which they do by Rote, or mere Dint of Hearing Others; for Grammar is a Thing neither profeſs'd nor known there; at moſt, but rarely, and that very ſuperficially. As ſoon as a Boy is able to read the Pentateuch, and render it in the vernacular Tongue, ſome Gloſſary or Comment upon it is put into his Hands, as that of Rabbi *Salomon*, or ſome other Rabbinical Work of that Kind, together with ſome Ritual; which are Books written without Points, and in a Style ſomewhat different from that of the Old Scripture: And theſe he learns to read and underſtand by mere Dint of Practice.

When the Boy has reach'd the Age of Ten Years, the *Talmud* and the *Miſhna* are opened to him; to the Text of which, which contains all the Conſtitutions and Traditions of the *Jews*, he muſt

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* Fol. 29.

tenaciouſly adhere, and by no Means diſpute it. But he is not at the ſame Time to leave the Study of the Law.

At the Age of Thirteen Years and one Day; he is call'd for the firſt Time *Bar-Mitzvah*, i. e. *The Son of the Commandment*; that is, he then comes under the *Law of Obedience*, and is from that Time to obſerve the Six Hundred and Thirteen Commandments (of which we have more than once ſpoken in the former Part of this Work, and) which comprehend the Sum Total of the Law of *Moſes* and the *Jewiſh* Religion: And from that Time he is liable to Guilt, and becomes puniſhable for Offences againſt them.

The Youth being arriv'd at this Age, the Father calls together Ten *Jews*, and tells them, that his Son is now come of Age, and is inſtructed in the Leſſons, Deciſions and other Matters of the *Talmud*, and likewiſe in the Cuſtoms reſpecting Phylacteries and the Parts of Garments; aad that therefore he (the Father) is deſirous to ſhake off, and be no longer chargeable with, the Offences of his Son. Theſe Things being allow'd and confirm'd by the *Jews* preſent, the Father puts up a Thankſgiving, in which he offers to God his ſpecial Thanks, that he (the Father) is now no longer liable for the Tranſgreſſions of his Son. He then pours himſelf out in Prayer, humbly beſeeching God to grant his Son Length of Days, and Mercy and Grace for the Performance of many Good Works. From that Time the Youth is exempt from the Authority of his Parents and Tutors; becomes his own Director in all Affairs; and all his Negotiations and Tranſactions are of full and lawful Force.

At Fifteen Years of Age he enters on the Study of the *Gemara*, which is a Sort of Supplement to the *Talmud*, containing Diſputations and Deciſions on the Talmudic Text: And, for the moſt Part, the remaining Studies of his Life are employ'd on this Work only. Very rarely do the *Jews* turn over the Prophets; and much more rare is it to find a *Jew* who ſtudies or has any tolerable Knowledge of them. There are many of them who look not once into a prophetical Book in the whole Courſe of their Lives. What Wonder therefore, that there is ſo much Blindneſs and Ignorance among them in the Oracles relating to the *Meſſiah*?

Of the Synagogues and Morning Prayers of the Jews.

A Synagogue or Place of Common or Publick Worſhip for the *Jews*, is call'd, in the *Hebrew* Tongue, *Bes hakkeneſes*, i. e. *The Houſe of Aſſembly*. If they can, they build it on the higheſt Part of the City or Town they reſide in, and raiſe it to a Height above all the Houſes about it, or, at leaſt, above all the Houſes that are inhabited by *Jews*. If a *Jew* builds a Houſe higher than the Synagogue, they oblige him to ſink the Height of it.

For the moſt Part, the Walls, on the Inſide, are handſomely ciel'd, or curiouſly pargetted, and adorn'd, up and down, with Sentences out of the Old Scripture, which are laid on with the Pencil, and there ſet to View in Order to excite good Thoughts and a Warmth of Devotion. The Accommodations for Seating the People are long Forms and Benches, with which every Synagogue is well furniſh'd. They are furniſh'd likewiſe ſometimes with Cloſets, or Preſſes, for the Laying up of Cloaks, Books, and other Things. They are furniſh'd too with handſome Candleſticks; ſome fix'd on the Walls; others, branched ones, hanging in the middle;

dle; and in theſe, at the proper Times, they burn Wax or other Candles of a curious Mould and yielding a delicate Flame. In the Eaſt Quarter of the Synagoge there is a Cloſet or Cheſt they call *Aron*, becauſe it repreſents the Ark of the Covenant, which was formerly in the Temple. In this Cheſt or Cloſet is repoſited the Book of the Law; out of which are ſtatedly read divers Leſſons in the Spnagogue; and ſometimes ſeveral Copies of it are preſerv'd in the ſame Place.

About the Middle of the Synagogue ſtands the Pulpit or Alter, a Sort of large Pew, made of Wood, the Flooring of which is a little higher than the Floor of the Synagogue, with a large Deſk fronting the Eaſt, upon which *is* laid the Book of the Law for the reading of Leſſons.

Every Synagogue has its *Chaſſan*, as he is called in the *Hebrew* Tonge, or Reader and Chanter, who, with a clear and elevated Voice, leads the People through the Office of publick Worſhip. There is likewiſe another Officer, whoſe Buſineſs it is to keep the Synagogue clean, to light the Candles, keep the Keys, and do other Offices. And theſe Two receive Salaries out of the Treaſury of the Synagogue.

The Door or Entrance of the Synagogue always faces the Quarter towards which the Prayers are pronounc'd; as, if the Prayers are pronounc'd towards the Weſt, the Entrance muſt be Eaſtward, to the End the *Jews* may at the very Threſhold bow themſelves towards the Ark; which, or ſomething that repreſents it, is always planted in the Quarter towards which they pray. But now a-days they pray altogether with their Faces towards the Eaſt, from a ſuperſtitious Regard to the Land of *Iſrael*; that is to ſay, all *Jews* do ſo who reſide in the Weſtern Nations; the Entrance of the Synagogue is therefore always Weſtward, if it can with any Convenience be contriv'd

contriv'd there. At the Door there are Boxes fix'd up for the Receipt of Charity Money for the *Jewiſh* Poor. And near the Door, on the outſide, there is always fix'd in the Wall an Iron Inſtrument for the ſcraping of Dirt from the Soles of Shoes, to the End the *Jews* may leave as little Dirt as poſſible upon the Floor of the Synagogue; for 'tis a Matter of Religion to keep the Synagogue very clean.

A *Jew* is neither to eat, drink, nor to do any Buſineſs whatever, before he hath ſaid his Morning Prayer. There are Prayers every Morning in the School of the Synagogue, at which there is conſtantly a great Reſort of *Jews*. The firſt Prayer in this Service is couch'd in a Sort of Verſe or poetical Meaſure; and is a very good Compoſition, if taken in a Chriſtian Senſe, and without the Meanings which the *Jews* affix to the Unity of God, his admitting of no Aſſociate or Equal, and to his Title of Redeemer; which are Terms that have a Place in this Prayer, and are, doubtleſs, inſerted there for Reaſons injurious to Chriſtianity.

After this Prayer, among a hundred ſhort Thankſgivings, which they are enjoin'd to put up, without any Omiſſion, twice a Day, they bleſs God particularly, *that he hath made Man hollow and full of Holes.* Then follows a Confeſſion of the Reſurrection of the Dead: Which being over, they continue their Benedictions to God in the following Manner.

“Bleſſed be thou, O Lord our God, Lord of the “World, who hath given Underſtanding to the Cock “to diſtinguiſh Day from Night.” The Cock is regarded by the *Jews* as the Morning Monitor, who calls them up to Prayers.

“Bleſſed be thou, O Lord our God, Lord of “the World, who haſt made me an *Iſraelite*;” or as it is in ſome Books, “who haſt not made me a “*Gentile*.

“ Bleſſed be thou, O Lord our God, Lord of the “ World, who haſt not created me a Servant.” This is meant as a Reproach upon other Nations, who, ſay they, are to be their Servants on their Reſtoration by the *Meſſiah*.

“ Bleſſed be thou, O Lord our God, Lord of the “ World, who haſt not made me a Woman.” The Women ſay; “ who haſt made me according to thy “ Will.”

Theſe are followed by ſeveral other Benedictions, which are made up of Expreſſions from the *Pſalms*, and form'd with Alluſions to Waking, Dreſſing, and other Matters of the Morning; which being finiſh'd, they pronounce a Prayer, wherein they beſeech God to deliver them from Sin, from wicked Men, from evil Dæmons, and finally, from all Harm. Then they proſtrate or bow themſelves before God, confeſſing themſelves guilty, and that they depend ſingly upon his Mercy. Immediately after which, they expreſs their glorying and rejoicing in the Oath which God ſware unto *Abraham* at the intended Offering of *Iſaac*; and ſay, “ We are thy People, and the “ Children of thy Covenant. O happy we! How “ good is our Portion! How pleaſant our Lot! “ How beautiful our Inheritance!” And ſo on. Then follows a ſmall Prayer for the Knowledge or Underſtanding of the Law, and the good Effect of it upon their Hearts and Lives.

Their next Office, in the Morning Service, relates to Offerings and Sacrifices; but as now a-days they make none, becauſe the Temple is deſtroy'd, and they are driven out of their Country, they ſalve up the Matter with bare Words; declaring in the Way of Detail, the Offerings that are due; and rehearſing the Inſtitutions or Precepts concerning them. They then utter, with a low Voice, ſo as not to be heard by the By-ſtanders, a ſhort Prayer for the Reſtoration of the Temple and the *Jewiſh* Nation. This done, they offer a Thankſgiving with a loud tumultuary Confuſion of Voice, in which they expreſs their Truſt, that God will quickly raiſe the Temple, and reſtore them to their Country. They then, bowing or proſtrate, read a long Prayer compos'd of Expreſſions gather'd from the *Pſalms*. --- *David*'s Thankſgiving and Prayer in the laſt Chapter of the firſt Book of *Chronicles*, and, finally, the laſt Words in the Prophet *Obadiah*, *And Saviours ſhall come upon Mount* Sion, *to judge the Mount of* Eſau, *and the Kingdom ſhall be the Lord's*. 'Tis ſurprizing with what Joy and earneſt Attention they utter theſe laſt Words; believing, that *Saviours will ſpeedily come upon Mount* Sion; that is, will be careful for, and watch over the Safety over the *Jews*, *and judge*, that is overturn and deſtroy *the Mount of* Eſau, that is, the Chriſtians and their Empire, and will gather the *Jews* together to a Country flowing with Milk and Honey.

Why the Chriſtians, in the Writings of the *Jews*, are denominated from *Edom* or *Eſau*, may be ſeen in the Talmudic Lexicon, and the Diſſertation of *Abarbenel*. We ſhall only ſay thus much of it here, that in the private Books of the *Jews*, which fall not eaſily into the Hands of Chriſtians, it is ſaid that the Soul of *Eſau* paſs'd into *Chriſt*; and that *Chriſt* was therefore as bad as *Eſau*; and that we, who believe in him, and whom they therefore call *Eſau* and *Edomites*, are no better.

The next Step of the *Jews* in the Service we are deſcribing, is to ſing the following Words, “ And the Lord ſhall be King of the whole Earth: In that “ Day the Lord ſhall be one, and his Name ſhall be “ one; as it is written in the Law, *Hear*, O Iſrael, *the* “ *Lord our God, is one God.*” Their next Prayer is

is gather'd out of the Book of *Deuteronomy*. But 'tis moſt remarkable, that when they ſing the Words, *Hear O* Iſrael, *the Lord our God is one God*, they ſometimes dwell upon the laſt *Hebrew* Word, which is *Echad*, for half an Hour, and ſometimes for an Hour together. And the Letter *Daleſh*, which is the laſt of the Word *Echad*, being the *Hebrew* Arithmetical Mark for the Number four, when thoſe ſweet Singers of *Iſrael* fall, at the End of their Song, plumb upon that Letter, they turn their Faces to the four Quarters of the World, to ſignify, as they expreſs it themſelves, that God is every where Lord and King.

There is an Account in the Talmud, that the Rabbi *Akkiva* being at the Stake in Order to be burnt to Death, for teaching the Law in Defiance of an Imperial Edict which forbad it, and being miſerably tormented by an Iron Comb, which was paſs'd, by Way of Prelude, over his whole Body, he endur'd the Pain and purſued his Devotion, with the moſt exalted Courage and Conſtancy. And before this preluſory Puniſhment was over, he dwelt, in a muſical Tone, on the Word *Echad*; and in this Song his Soul took her Flight; when a Voice was heard in the Air, ſaying, "Bleſſed art thou O Rabbi *Akkiva*, whoſe Soul hath departed with the Word *Echad*. Thou art prepar'd for Eternal Life; nay, at this Time, thou enjoyeſt the wiſh'd Light of Paradice."

They have another like Prayer, which they call *Schmon eſre*, or Eighteen, becauſe it contains ſo many Thankſgivings. And they look upon it as a moſt excellent and efficacious Compoſition, very perſwaſive and delightful to the Ear of God. Rabbi *Becbai* hath written largely in Praiſe of it; and every *Jew* is enjoin'd to pronounce it thrice a Day.

The laſt Prayer in the Morning is one in which they beg of God Peace. And when they come to theſe Words in it, "May he who giveth Peace above give Peace to us and to all *Iſrael*," they ſtep backwards three Paces from their Stations, and bow their Heads; and before they recover themſelves quite, they turn their Heads towards the left Hand, by Way of particular Homege to, and Affinity with God, and of particular Houour to themſelves, becauſe, ſay they, the Left Hand is here oppoſite to the Right Hand of God, before whom, while we pray, we are to believe we ſtand.

Theſe are the ordinary Prayers in the Morning Service at the School of the Synagogue: To which they ſometimes ad an extraordinary one, which they call *Schiſim pſukim*, and to which they aſcribe a wonderful Force and Efficacy for obtaining the Protection and good Offices of certain Angels.

When they are ready to depart the School, they whiſper each as by himſelf, the following ſhort Office, "It belongeth to us to praiſe the Lord of all Things, and to exalt him who is the Author of the Creation, who hath not made us as he hath made other Nations, nor our Family as other Families of the Earth, nor aſſign'd our Portion like as their Portion, nor caſt our Lot as their Lot."

They are enjoin'd when they go out of the School or Synagogue, to do it backwards, or with their Faces towards the Ark or Cheſt in which is repoſited the Book of the Law; the contrary Behaviour being deem'd an impious Neglect or Preſumption.

Of the Religious Cuſtoms and Ceremonies of the JEWS *at Dinner.*

THERE is hardly any thing in which the *Jewiſh* Superſtition is more remarkable than in the Matter

Matter of waſhing the Hands. They waſh their Hands before and after Meat, with ſurpriſing Care and Attention: And the Root and religious Credit this Practice obtains among them are ſo great and univerſal, that 'tis very rare to meet with a *Jew* who forgets or purpoſely omits it. They are ſo ſcrupulouſly careful in the Matter, that they ſuffer not a Ring upon a Finger while they are about it, leaſt, by Means of the Ring, any the ſmalleſt Particle of Dirt ſhould eſcape the Lavation. And he who performs it, before he ſits down to Victdals, is look'd upon as One who ſits down with unclean or unwaſh'd Hands.

When they ſit down to Dinner, a whole and uncut Loaf (if it may be conveniently had) with Salt, is to appear on the Table. A Piece of a Loaf is not allowable where a whole one may be eaſily had, becouſe, according to them, a Piece of a Loaf is a Diminution of the Honour that is due to the Bleſſing which is pronounc'd over Bread. The Maſter of the Houſe, or the principle Rabbin, or other Superiour or Director of the Company, takes the Loaf, or Piece, and cuts a Portion of it for himſelf, from the Top more than half Way down. Which done, he takes out the Knife; and laying both his Hands upon the whole Loaf or Piece, pronounces the following Benediction, "Bleſſed be thou O Lord our "God, Lord of the World, who haſt produced "Bread for us out of the Earth." To which the Company ſubjoins *Amen*. He then breaks off the Portion he had cut, and having dipt it in the Salt, (ſometimes in Broth, which is ſet on the Table along with the Bread) he eats of it; not uttering a Syllable between the Bleſſing and his Taſting the Bread, farther than, ſometimes, *My Fathers, or Teachers, or Gentlemen, with your Permiſſion*, by Way of Reſpect; for if he ſays any Thing to any other Purpoſe, or, or which relates to Buſineſs or Diverſion, the Bleſſing is fruſtrated, and muſt be pronounc'd again.

Having eaten of his own Portion of the Bread, he cuts or breaks from the Remainder of the Loaf as many Pieces as there are Perſons in Company, and diſtributes them round. Theſe Portions of Bread which are but ſmall, muſt be eaten up, after the Manner the Superiour or Director of the Company eats his own; before any other Food is to be taſted. And if no more than two Perſons ſit down together at Table, each muſt pronounce the Benediction for himſelf. For three Perſons, ar any Number above, the Benediction pronounc'd by one of them is ſufficient.

Wine, Beer, Mead, or whatever elſe is ordinarily drank at Table, excepting Water; is likewiſe bleſs'd or conſecrated before 'tis open to the Uſe of the Company. At ſolemn or particular Entertainments the Wine or other Liquor is conſecrated after the following Manner. The Maſter of the Houſe, or the principal Rabbin, or other Superior or Director of the Company, (which, as in the Caſe of Bleſſing the Bread, muſt not be leſs than Three) lays hold of a Cup with both his Hands, and lifts it up. For This they bring the following Paſſage in the *Pſalms*, Pſ. 134. 2. *Lift up your Hands* (that is, ſay they, both Hands) in Holineſs ('tis ordinarly render'd, *in the Sanctuary*) *and bleſs the Lord*. He then drops the Left Hand, and bears up the Cup, if he can without Hazard, with the Right Hand only. If his Right Hand alone is not ſufficient for this, he may bring his Left Hand to the Cup; but then he muſt fix it beneath the Right Hand. And, either Way, he muſt raiſe the Cup a Span above the Table. In this Article of the Ritual they refer you again to the *Pſalmiſt*: Pſ. 116. 13. *I will take (or lift up) the Cup of Salvation,' and call upon the Name*

Name of the Lord. While the Cup is in this Situation, all the Company muſt behold it intentively, while he, with fix'd unwavering Eyes, does the ſame; holding it for a ſhort Time in that Poſture, without ſpeaking or moving, by Way of ſilent Admiration; and then breaking out into this Benediction, “Bleſſed be thou, O Lord our God, Lord of the World, who haſt created the Fruit of the Vine.” And in this Benediction the Company, in a whiſpering Voice, is to follow him. But ordinarily, at Dinner, every one conſecrates or bleſſes the Wine, or other Liquor, when 'tis firſt brought him to drink.

Salt is ſet upon the Table with a ſpecial View to the Ancient Offerings. For, in this Diſperſion the *Jews* conſider the Table as ſurrogated to the Altar and to Meat Offerings. And 'tis ſaid in the Law, Lev. 2. 13. *With all thine Offerings thou ſhalt offer Salt.* Farther, 'tis ſaid in *Medraſch*, “If the conſecrated Bread be dipt in Salt, the Table become an expiatory Altar and a Refuge from the Puniſhment of Sin.” The Practice of making Inciſions into the Bread, but not dividing a Piece from it till the Bleſſing is pronunc'd (as that been mention'd) is built on a very falſe and idle Senſe they put upon a Portion of the 3d Verſe of the 10th Pſalm; for by a falſe Conſtruction of the Word *Ubozeah*, in the Text, they make the Senſe to be, *He who cuts through, and offers a Bleſſing (or Thankſgiving) angereth God.*

When the Bread and the Wine, or other Liquor, have receiv'd the Conſecration, and this conſecrated Bread is eaten, the Maſter of the Houſe, or the principal Rabbin, or other Leader in the Religious Offices, at Table, repeats the Twenty third Pſalm; which being finiſh'd, the Victuals are ſerv'd up, and the Company falls to with great Alacrity.

They are to take great Care, that not a Bit or Crumb of Bread, which falls from them, be trod upon; the Talmudic Doctors telling them, that he who contemns or treads upon a Piece of Bread, ſhall fall in to Poverty. And that there is an Angel, call'd *Nabel*, whoſe Buſineſs it is to watch the Falling of Bits or Crums of Bread under Foot, and to reduce the Perſons to Want, through whoſe Contempt or Negligence it happens. Once upon a Time ſay they, this Angel, having taken up a Grudge againſt a Fellow, followed him wherever he went, in order to plague and hunger-ſtarve him, if the Fellow, by dropping a Bit or Crum of Bread, which might be trod upon, ſhould give him a fair Handle for it. This Man, being one Day in the Fields, lay down upon the Graſs, and fell to eating a Piece of Bread, which he had carried in his Pocket. The Angel was in Raptures at the ſight of This, and ſaid to himſelf, in Tranſport, Now is the Time. This is juſt as I would have it. My Prey runs right in to the Net:

Decidit in caſſes præda petita meos.

Crums will certainly fall upon the Graſs; and he will never be able to gather them all up; and ſome muſt therefore remain expos'd to be trod upon. Yes, he is now infallible in my Hands; and I will handle him to Purpoſe. But Angels, you ſhall ſee, may be miſtaken. The Fellow was aware of him; and therefore when he had eaten up his Bread, knowing that ſome Crums were fallen among the Graſs, he gets a Spade, and cuts up all the Sod upon which the Crums had dropt, and throws it into a neighbouring River. Upon which he heard the following Words pronounc'd in the Air: what a Wretch am I! This Fellow is quite too hard for me. I muſt leave him, and give it up. He is ſo ſuble a Knave, that I ſhall never obtain my Ends of him. And accordingly

dingly the Angel left him, and never went nere him more.

The *Jews* anciently, when Fiſh and Fleſh were ſerv'd up to the ſame Table, were wont to waſh their Hands and Mouths between the Eahting of one and the other. But this Cuſtum now a days is almoſt out of Doors; moſt of them contenting themſelves with Picking their Teeth, eating a Morſel of dry Bread, and drinking a little, between the Eating of Fiſh and Fleſh.

They are not to get the Marrow out of Bones by knocking the Bones upon Trenchers, becauſe, ſay they, this is a Noiſe which will bring togethen noxious and impure Spirits, who, as ſoon as they hear it, will judge, that ſome Quarrel or other Miſchief is on Foot, and will haſten to the Place to help it forward, and, be the Matter what it may; will not retire till they have done them ſome is Turn.

They are not to uſe the ſame Knife for Fleſh which they uſe for Butter or Cheeſe. And they are to take Care likewiſe, in the placing Fleſh, Cheeſe and Butter together on the ſame Table, that the Diſh on which the latter is plac'd touch neither of the Diſhes on which are the former.

If an extraordinary Diſh is ſerv'd up, or one that is but rarey prepar'd, they enter upon it with this Benediction: “Bleſſed be thou, O Lord our God, Lord of “ the whole Word, who haſt produc'd various Kinds of Meat.” And if a Bottle of nobler or more coſtle Wine than they commonly drinck is brought up to Table, they open it with the following Bleſſing: “ Bleſſed be thou, O Lord our God, Lord of the “ whole World, who art bountiful, and exerciſeſt “ thy Bounty.” When Fruit is brought to Table, as Apples, Pears, Grapes, Figs, Oranges, Straw-berries, Almonds, Nuts, and the like, the Benediction is this: “ Bleſſed be thou, O Lord our God, Lord of “ the whole World, who haſt created the Fruits of “ the Trees.” And when Sweetmeats come on, they ſay, “ Bleſſed be the Name of the Beauty of his “ Kingdom both now and for ever.”

They are never to eat up all the Bread over which theBenediction hath been pronuonc'd at Table. Some of it muſt always be left, for the Three following Reaſons: Firſt, for the Sake of the Poor, to the End if any come to the Door, they may have of this Bleſſed Bread: Secondly, in Honour to the Goodneſs and Bounties of God, who ſupplies us with Bread more thn ſufficient: And laſtly, to the End the Benediction may not be fruſtrated, or made ineffectual, as it would certainly be, ſay they, if all the Bread were eat up.

Before they return Thanks, the Knives muſt be taken away and put out of Sight. For this they aſſign the following Reaſons: Firſt, that as they conſider the Table, particularly at the Time of returning Thanks, as ſubſtituted in the Place of the Altar, and then, particularly, call it by that Name; ſo they judge they ought to govern themſelves here by that Prohibition in the Law, concerning the Altar, * *Thou ſhalt not lift up any Iron Tool upon it.* In the next Place, they remove the Knives to prevent Miſchiefs; being told in the *Gemara*, that a certain Perſon, who was Reader or Chaplain to a Company in the religious Offices at Table, being come, in the Office of Thanks, to the Words, *Reſtore quickly, and in our Days, the holy City of Jeruſalem: Bleſſed be thou, O Lord, who reſtoreſt thy Jeruſalem,* his Imagination preſented to him ſuch a View of the Deſolation of the City and the Temple, and he was ſeiz'd with ſuch Rage and Horrour at the Scene, that he ſnatch'd up a Knife from the Table, and ſtabb'd

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* Deut. 27. 5.

ſtabb'd himſelf with it to the Heart. Some add a third Reaſon, much more whimſical than either of the foregoing; namely, that as the Table prolongs Life, and the Knife cuts it ſhort, 'tis by no Means proper, that the former, which ſo far excels in Merit and Dignity, ſhould ſtand beneath and ſupport the latter.

Before they return Thanks, the Salt is likewiſe removed from the Table, becauſe, ſay they, Salt being the Thing into which *Lot*'s Wife was turn'd, the Sight of it revives the Memory of that Misfortune; and it hath, on that Account, an ominous Appearance, which by no Means ſuits with the Nature of a Thankſgiving after Meat.

This laſt Office is performed ſitting; the Maſter of the Houſe, or other Perſon who officiates, and all the Company or Aſſiſtants keeping their Seats. But ordinarily all the other religious Offices at Table are performed ſtanding. If there are but two in Company, each is to perform the Office for himſelf. But if the Company is Three or more, the Office perform'd by One, is ſufficient for them all.

He who returns Thanks holds a full Cup of Wine, or other Liquor, in his Right Hand. In this Office they praiſe God, and return him Thanks for providing them and all his Creatures with Meat and Drink; and for his never-failing Goodneſs upon which they ſubſiſt. They thank him, that he brought their Fathers out of *Egypt* into the Land of *Canaan*; that he made a Covenant with them, gave them the *Law*, and promiſed to protect and watch over them and their Poſterity for ever. They then beſeech him to pity the fallen City of *Jeruſalem*, and to erect and reſtore the Kingdom of *David* and the Temple quickly and in their Days. They beg of him to ſend *Elias* and the *Meſſiah*, and to deliver them from their long Captivity; with many other Things. The Office is very long; and this, they tell you, is the Reaſon they ſit. At the End of the Prayer all the Company ſubjoins *Amen*, with a loud hearty Voice, to ſignify their Joy and Contentment. After which each Party, in a low Whiſper, as by himſelf, repeats the two following Verſes of the 34th Pſalm; O, *fear the Lord, ye his Saints; for there is no Want to them that fear him. The young Lions do lack and ſuffer Hunger; but they that ſeek the Lord ſhall not want any good Thing.*

He, ſay the Rabbins, who neglects to return Thanks after Meat, will be ſeverely puniſhed, if he does not ask Pardon, and repair his Fault. The Cabaliſts ſay, that they who offer not Thanks upon the Spot where they have eat, ſhall not have Burial: that is, their Bodies ſhall be conſumed in Fire, Water, or in the Air. Once upon a Time, ſay they, a certain *Jew*, who fear'd God, being upon a Journey, and having dined with other Travellers in the open Fields, roſe and purſued his Way with his Company before he had offered the Grace or Thanſgiving after Meat, having forgot to do it. Being got to ſome Diſtance from the Place, he called to Mind his Omiſſion; and turning to his Company, he ſaid, Gentlemen, I am obliged to go back: I have heedleſſly left a precious Jewel upon the Spot where we dined. Being come to the Place, and having there offered the Benediction, the Almighty was pleaſed to teſtify his Satisfaction by a Miracle; for at that Inſtant a Golden Dove deſcended upon the Wing into the *Jew's* Boſom; and he brought away the Bird as the Reward of his Piety.

The Rabbins exhort to a little Study of the Law after Dinner, and are very ſevere, in their Way, againſt Debauches and frequent Feaſtings.

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Of the Evening and Nocturnal Prayers of the Jews. *Of their Beds, and Manner of retiring.*

THE Evening Prayer, which is ſubſtituted in the Place of the ancient Evening Sacrifice, is performed, in moſt Places, between Five and Six a Clock in the Afternoon, in the School of the Synagogue.

This Service (before they enter upon which, as before the Morning Service, they carefully waſh their Hands) is opened with a Prayer, and ſome Paſſages from the *Pſalms*, particularly the whole 145th *Pſalm*, which they pronounce ſitting. The Repetition of this laſt mentioned *Pſalm* is, according to them, a Matter of ſuch Force and Prevalence with Heauen, that he who pronounces it conſtantly three Times a Day, cannot miſs of his Part in eternal Joy. Then riſes the Chanter, and ſings, or utters in a muſical Way, one half of the Prayer called *Kaddeſch*; while the People pronounce eighteen of thoſe Thankſgivings we have mentioned in the Account of the Morning Service. This being over, the Chanter deſcends from his Place, (which, as we have ſaid, is a Sort of Pulpit or elevated Pew) and goes and kneels upon Steps before the Ark or Cheſt in which is laid the Book of the Law; falling down, when he is upon his Knees, with his Face to the left. The People likewiſe kneel, incline their Heads to the left, and cover their Faces. In this moſt devout Poſture (the Heart being on the Left Side; and the Head and Heart being now therefore, as it were, joined; for that is the Meaning) every one breaks out into the following Prayer; “O gracious and merciful God, I have ſinned before thy Face: But thou art full of Compaſſion. Pity me therefore, and diſdain not my moſt humble Prayer; neither rebuke me in thy Wrath, nor chaſten me in thy hot Diſpleaſure: From which laſt Words, which make the firſt Verſe of the Sixth *Pſalm*, they go on to the End of the *Pſalm*. Then they riſe, and the Chanter ſays, “For we know not what to do, but to lift up our Eyes unto thee.” After which the whole Aſſembly pronounces the whole Prayer, called *Kaddeſch*; and then the Evening-Service is at an End.

The next is the Nocturnal Service, or Prayers for the Night, which are ſubſtituted in the Place of the Night or Evening-Sacrifices of the Members and Inteſtines which were not ſufficiently ſodden in the Day. The Time for this Service, in its due Courſe, is between Nine at Night and Midnight. But as ſuch an Obſervance of the Time would be attended with many Inconveniencies, the Rabbins have thought fit to ordain the Performance of this Service immediately after that for the Evening; that is to ſay, after a ſhort Pauſe at the Cloſe of the laſt mentioned, for the marking a Difference between the two Services.

But ſometimes this Pauſe is conſiderably lengthened by the Obſervance of a very peculiar Cuſtom. If any one is at Variance with, or injur'd in his Name or Right, by another, and he and the Defendant or Adverſary are preſent in the School during this Pauſe between the Evening and the Nocturnal Service, he goes up to the Book of the Law, which then lies open on the Desk in the Place of the Chanter, and ſhuts it. Then ſtriking his Hand upon it, he ſays, I ſhut it up (that is to ſay, I bar the Prayers) till my Adverſary adjuſts with me, or does me Right. In this Caſe they cannot proceed

to Nocturnal Prayers till the Plaintiff is ſatisfied, or 'tis judged by the Majority that he ought to be ſo. And ſometimes, by reaſon of the Obſtinacy of the Parties or the Tediouſneſs of the Matter, they leave the Service unperformed, and ſometimes ſuſpend it for ſeveral Evenings together.

Among other Prayers in this Nocturnal Service, there is one for their Deliverance from the *Gentiles* (ſo they call us and the other Nations among whom they are diſperſed) and for their Reſtoration to their Country. After which they pronounce that Prayer which is particularly levelled againſt the Proſelytes from *Judaiſm*.

When a Father dies, the Son, if he leaves one, is to aſſiſt at the Nocturnal Service every Evening for the Space of Eleven Months after, if nothing hinders; and there to put up a Prayer which they call the *Kaddeſch*, in order to obtain a Deliverance for his Father's Soul from the cleanſing Fire, or other purgatorial Torment, which may lie in her Way to Paradiſe.

The *Jews* obſerve the ſame Cuſtoms at Supper as at Dinner.

When they undreſs for Bed, they firſt put off the Shoe of the Left Foot, and then that of the Right. The Men put not off their Waſtcoats and Breeches, nor the Women their Under Petticoats, till they are got into Bed, to the End the *Pudenda* may never be expoſed to the Face of the Walls or Timber. For this Reaſon likewiſe, both Sexes, in the Bed-chamber, are, or ought to be, according to the Rabbinical Injunctions, very careful to vail or hide thoſe Parts when they make uſe of the Chamber-pot; the Neglect of which, they are taught in the Talmud [*], is one of thoſe Things which God hateth, and which he puniſhes with extreme Poverty.

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[*] Nidda, Fol. 16. Col. 2. Vajikra Rabba, Fol. 118. Col. 1.

The Beds of the *Jews*, in theſe Weſtern Nations, are ordinarily placed with the Head to the South, and the Feet to the North, or *vice verſa*; rarely or never Eaſt and Weſt; a Cuſtom which hath had its Riſe from a Reverential Regard for the Holy City and the Temple; and for the enforcing of which the *Jews* are taught, that he who obſerves it, ſhall be bleſſed with a numerous Offspring; a Doctrine which the Rabbins have rack'd from a Portion of the 14th Verſe of the 17th *Pſalm*; which Portion, in Spite of *David*; that is to ſay, in Spite of Grammar and Common Senſe, they make to run thus; *And thy North-wind ſhall fill their Belly, and they ſhall have many Children.*

The *Jews* are very ſuperſtitious in the Matter of Dreams, ſupporting their Regard for them by the Examples[*] of *Jacob*, *Joſeph*, *Pharaoh*, *Nebuchadnezzar*, and *Daniel*, and by the Words of *Job*;[*] *In a Dream, in a Viſion of the Night, when deep Sleep falleth upon Men*, &c. *then he openeth the Ears of Men and ſealeth their Inſtruction.*

Of the Celebration of the Jewiſh *Sabbath.*

SATURDAY being the Sabbath of the *Jews*, they cook and prepare on *Friday* before Night, or more early in the Week, all the Victuals they deſtine for their Entertainment on that Holy Feſtival. And the greater the Delicacy and Expence of a *Jew*, in his Proviſions for this Day, the higher Honour he is believed to do it, and the greater is his Piety deem'd and Regard for the Commandment.

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[*] Chap: 33 15, 16.

The Proviſions for the Sabbath they divide into Three Meals. The firſt Meal is on *Friday* Night, when the Sabbath is opened; the ſecond is on *Saturday* at Noon; and the third is in the Evening of that Day; the Sabbath, at Night, being at an End.

No *Jew* of what Eminence ſoever, either for Birth, Riches or Learning, is to think himſelf too great, or of too much Worth, to put a Hand to the Preparations for the Sabbath. Though he hath a Hundred Thouſand Men and Maid Servants, he is to do ſomething with his own Hands towards the Entertainments for the Time. The Talmud informs us, that the *Raf Chaſdam* uſed to chop the Herbs; the learned *Rabba Joſeph*, and the learned *Raf* of that Name, to cleave the Wood; the *Rabbi Sira* to light the Fire; and the *Raf Nachman* to ſweep the Houſe and lay the Cloth, by Way of aſſiſting in theſe Preparations. The Table remains ſpread and covered quite throughout the Sabbath.

No *Jew* undertakes any Thing on a *Friday*, which he cannot finiſh before Night. On *Friday* both Sexes waſh their Faces, Hands and Feet, and pare their Nails; and in the Evening they put on their beſt and cleaneſt Attire; the Men trimming their Beards; that is to ſay, ſuch of them as trim at all.

The *Rabbins* call the Sabbath by the Name of *Queen*; and exhort the *Jews*, in Honour of it, to appear in their richeſt and brighteſt Dreſſes, as if they were going to Court. Rabbi *Chaninah* one *Friday* Evening, being in his beſt Apparel for the Opening of the Sabbath, ſaid to ſome Perſons about him, Come, let us go, and meet *Queen Sabbath*. Rabbi *Janai* ſaid on the ſame Occaſion, Come, my Bride; Come, my Betrothed.

Strictly, according to the *Jews*, the Sabbath opens not till *Friday* at Sun-ſet. But out of their

great Piety (as they would be underſtood) they add to it a ſmall Remnant of the Afternoon; appearing at the Synagogue always ſome little Time before Sun-ſet; where they ſing and pray long and loud enough. Yet in the Rabbinical Writings we meet with another Reaſon for the patching of this Remnant to the Sabbath; namely, the procuring a Ceſſation of Torment, or a Breathing Time to the Souls of the deceaſed *Jews* that are under a Courſe of purgatorial Fire: For 'tis believed, that upon the Warbling forth of a certain Prayer, the initial Word of which is *Barechu*, at the opening of the Sabbath, thoſe Souls are releaſed from their Torments, and fly away, and plunge themſelves into the neareſt Waters, in order to cool themſelves a little. This Prayer is therefore conſtantly ſung in the Synagogue before the interſtitial Point which divides the Afternoon of *Friday* from the Sabbath, or is, intentionally, begun ſo as to be finiſhed at or about it, to the End as little of this precious Time as poſſible may be loſt to thoſe miſerable Inhabitants of the Flames.

While the Sun is yet up, the Maſter of the Houſe commands the Women in it to light the Candles, which are called the Candles of the Sabbath. And this muſt be done before the Sabbath begins. When a *Jeweſs* hath lighted one of theſe Candles, ſhe holds up both her Hands towards it, erect and ſpread, and ſays, “Bleſſed be thou, O Lord our “God, King of the World, who haſt ſanctified us “with thy Precepts, and commanded us to light up “the Candles of the Sabbath.” Theſe Candles are deemed ſo neceſſary to the Sanctification of the Time, that a poor *Jew*, who hath not wherewith to procure them, begs it from Door to Door among his own People.

The Reaſon the Rabbins aſſign for the Appointment of the Women to the Office of lighting up the Candles

Candles of the Sabbath, is that a Women (*Eve*) extinguiſhed the Light of the World, in cauſing the Death of the firſt Man; and that Women ought therefore to light up theſe Candles by way of Sorrow and Attonement for the Crime. They ſay, that *Eve*, not being able to prevail with *Adam* by fair Words to taſte the forbidden Fruit, was ſo enraged, that ſhe tore off a Bough from the Tree of Life; and having got a good Cudgel out of it, ſhe drubbed him to a Compliance. Upon the Matter of the Candles being lighted up by the Women, they bring in likewiſe that Injunction in *Exodus* *, *And thou ſhalt command the Children of Iſrael, that they bring thee pure Oil Olive beaten, for the Light, to cauſe the Lamp to burn always*: Which Words, by their uſual Magic in the Matter of Interpretation, they extend to the Women.

If a Women neglects or forgets to light up a Candle of the Sabbath in due Time, ſhe is to light up Three Candles every Evening of the reſt of the Week (according to the *Jewiſh* reckoning) by Way of Expiation. They eſteem the Sabbath greatly honoured, when the Houſe abounds with theſe Illuminations.

The Service at the Opening of the Sabbath being over in the Synagogue, the Aſſembly breaks up and departs, wiſhing one another, as they go out, not a good Night or the like, as at other Times, but a happy or fortunate Sabbath: Fathers bleſs their Children that come in their Way, and Teachers their Scholars. The Moment they get home, they ſit down to Table, on which is ſet Salt, a full Cup or Bowl of Wine or other Liquor, together with two Loaves which are covered with a very clean Napkin. Then the Maſter of the Houſe, before any Thing is eaten, takes the Cup or Bowl,

and conſecrates (in their Language) the Sabbath; in this Conſecration pronouncing, after other Things, the following Benediction: *Bleſſed be thou, O Lord our God, Lord of the World, who haſt created the Fruit of the Vine* (if the Liquor is not Wine, they may ſuit their Expreſſion to the Nature of its Production) *Bleſſed be thou, O Lord our God, Lord of the World, who haſt ſanctified us with thy Precepts, and given us the Holy Sabbath, and of thy Mercy and good Pleaſure, haſt given it us in Inheritance, as a Memorial of the Work of the Creation; for it is the Beginning of the Aſſembly of the Saints, and a Monument of the Deliverance out of* Egypt. *Thou haſt choſen and ſanctified us among all Nations; and out of thy Bounty and good Pleaſure haſt left us the Inheritance of the Sabbath. Bleſſed be thou, O Lord, who haſt ſanctified the Sabbath.* This done, he taſtes the Wine, and then hands it to all the Company at Table to be taſted by them; unleſs each Perſon hath a Cup of Wine or other Liquor before him, which is ſet there for himſelf; for in ſuch Caſe it is ſufficient, if, after the Benediction, they taſte of their own Liquor only. But ordinarily, if their Cups are not full, the Maſter of the Houſe pours a little of his own conſecrated Liquor into each of them.

He then uncovers the Loaves, and takes them in his Hands; and, without making any Inciſion in them, as at other Times in the prophane Part of the Week, he immediately ſays, “ Gentlemen, or the like, with your good Leave. *Bleſſed be thou, O Lord our God, Lord of the World, who haſt produced Bread out of the Earth.* Then he cuts ſeveral Pieces, ordinarily from the Bottom of the Loaves, and preſents a Piece to every one at Table: And the Pieces are larger than any he diſtributes in the prophane Part of the Week, in Honour of the Sabbath,

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* Chap. 27. 20.

bath, upon which every Appearance of Parſimony is carefully to be avoided.

While he is bleſſing or conſecrating the Wine, he fixes his Eyes very carefully on the Candles of the Sabbath, from a Regard to an idle, but much rever'd Leſſon in the Talmud, which teaches, that if a Man, in his Gate or Walking, fetches longer Strides than ordinary, or than are eaſy and natural to him, he loſes, by ſo doing, a Five Hundredth Part of his Sight; and that the readieſt and moſt effectual Remedy for that Miſfortune, is to look upon the Candles of the Sabbath, during the Bleſſing or Conſecration of the Wine.

The Bread is covered, ſay the Rabbins, to the End it may not behold its own Diſhonour in the Precedence or Upper-hand, which, on the Sabbath, the Wine, or other Liquor, takes of it, by being firſt conſecrated; Corn *, in the Law, having the Honour to be mentioned before the Fruit of the Vine. Others aſſign the Reaſon of it analogically, from the falling of the Manna in the Wilderneſs between the falling of two Dews; by which, ſay they, the Manna was, as it were, covered or concealed. With Reſpect to the Quantity, which is a couple of Loaves, the Bread appears in thoſe double Portions, becauſe the Quantity of Manna was doubled † on the Sixth Day: none falling on the Seventh or Sabbath.

The Rabbins have delivered the following String of Precepts for a due Preparation for this Holy Feſtival.

In order to prepare for the Sabbath, ceaſe from all thy Labour which regards the World. Thou wilt merit Praiſe, if, notwithſtanding thou haſt a great Number of Men and Maid-ſervants, thou prepareſt with they own Hand every Thing that is neceſſary for the Celebration of that Holy Time; which is a Matter of equal worth with the Obſervation of all the Commandments together. Be chearful, and think thy ſelf rich. Put on thy moſt ſumptuous and elegant Apparel; for the Sabbath is called the Bride. Purchaſe the beſt of every Thing for the Celebration of this ſacred Feſtival; and pay a careful and ready Obedience to all the Laws and Injunctions concerning it. Meet the Sabbath with a lively Hunger; and let thy Table be covered with Fiſh, Fleſh, and generous Wine. Let the Seats be ſoftened, and adorned with beautiful Cuſhions; and let Elegance ſmile in the Furniture of the Table. Let thy Face be made very clean with a Soap-waſhing; and carry not any Thing about thee which hath not Relation to the Celebration of the Time. Set a good Edge on thy Knife, and neatly carve the Victuals. Throw the Parings of thy Nails into the Fire. Think not the Wine for Conſecration dear, tho' thou parteſt with Gold for it. Waſh thy Hands and Feet very clean; and remember that this is no trifling Matter. And aſſume all thy Sprightlineſs; and forget nothing thou haſt which may miniſter to the Elegance and Ornament of the Body; baniſhing Sorrow and Vexation from thy Heart, and dreſſing and behaving as if all Things went according to thy Wiſhes. Waſh the drinking Cups or Glaſſes very clean. And take the Roaſt Meat from the Fire; and rejoice with thy Wife and Children, at a Table that is furniſhed for three plentiful Meals; uttering nothing but what is promotive of Mirth and good Humour, *&c.*

Another Breviate of Inſtructions upon this Matter, which we meet with in the Books of the *Jews*, runs in the following Manner.

Let thy Apparel be ſuch as ſhall denote Mirth and Rejoicing. Conſecrate the Lights or Candles

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* Deut. 3. 8.

† Exod. 16. 22.

of the Sabbath, to the End they may burn well. Leave thy Buſineſs on *Friday*; and take care thou be'eſt provided in the Evening with Fiſh, Fowls, Aromatic Wine, Confects, and other the moſt delicious Preparations for the Table which thou canſt come at; and give thy ſelf up to all Kinds of Pleaſure, &c. Walk leiſurely; for the Law requires it; as it does likewiſe longer Sleep in the Morning, &c. Garments of Silk and fine Linnen are coſtly; and they who appear in them are honoured. The Sabbath Day is holy. O, bleſſed is he who obſerves it carefully. Tho' Spiders are neſtling in your Cheſts and Drawers, vex not at the Matter: and be reſolute and merry, tho' ruin'd in Debt. Prepare thee a Table, and cover the ſame with Fiſh, Fleſh, and the moſt excellent Wine: So ſhalt thou be amply rewarded both here and hereafter, &c. Ye Women, light up the Candles nimbly; and take care that ye be ready at the Time; this will procure you a noble Support when you go with Child. And if ye prepare ſpiced Cakes likewiſe, that are excellent, ye ſhall be happily brought to Bed, and ſhall bring forth laughing.

The Talmud, in the Treatiſe upon the Sabbath, delivers the following Narration. There was a certain Man named *Joſeph* the *Sabbattarian* or *Keeper of the Sabbath*, who conſtantly bought for the Celebration of that ſacred Feſtival, of the nobleſt Proviſions that were brought to Market, never refuſing to go to the Price of any Thing that was excellent. He was particularly fond of Fiſh, and would readily part with Gold to procure the moſt delicate for his Sabbath Entertainments. This *Joſeph* had a Neighbour, a very rich Man, who one Day ſaid to him with a ſneer, Pray what is it you are the better for all this mighty Feſtivity and Devotion for the Sabbath, I do not ſee that you are a Farthing the richer for it; while I, who have no

ſuch Devotion or Regard for the Day, have made a much greater Fortune than you are Maſter of. But this Reproach made no Impreſſion upon *Joſeph*, who doubted not but that the Almighty would, ſometime or other, make good all his Expences. It happened about this Time, that certain Aſtrologers met with this wealthy Sneerer, and asked him what he was the better for all his Riches, ſince he had not a Spirit to go to the Price of a good Fiſh. We diſcover, ſaid they, by the Poſition of the Stars, that all thy Wealth will one Day fall into the Hands of *Joſeph* the *Sabbatarian*, who ſpares no Expence, to the End he may duly and ſplendidly celebrate the Sabbath. This Prophecy ſtuck in his Ear with ſo unwelcome a Ringing, that he went immediately and turned all his Eſtate into Jewels; which having faſtened to his Hat, by ſtringing them on the Hat-band, he embark'd for a foreign Port, in order to get far enough out of *Joſeph*'s Way, and by that Means defeat the terrible Prediction. When the Ship was got out to Sea, ſhe was ſuddenly involv'd in a furious Storm, which had like to have over-ſet her: And he being upon Deck, the Wind blew off his Hat, with the precious Hat-band, far away into the Sea. The Hat, with all its wealthy Furniture, was quickly ſeized and ſwallowed by a large Fiſh; which was ſoon after taken and brought to Market in the Place where *Joſeph* liv'd. This happening on a *Friday*, the Fiſh, which greatly allured the Eye by its noble Appearance, was cheapened by Numbers; but not one was found that would go to the Price of it, till *Joſeph* appeared, who was uſed to buy Fiſh at any Rate: and he had no ſooner ſet his Eyes on it, than he joyfully cheapen'd and purchaſed the noble Viand for the Honour of the Sabbath. The Fiſh being carried home and open'd, there was found in the Belly of it the Hat with all the Jewels; which thus fell into the Hands of *Joſeph*;

ſeph; and thus was verified the Prediction. *Joſeph* by this good Fortune was immenſely enrich'd; for the Hat-band was ſaid to be worth a Kingdom: And he was no ſooner in Poſſeſſion of this mighty Wealth, than an ancient Man, of great Wiſdom, accoſted him in the following Manner: He who lends liberally to the Sabbath, ſhall be liberally repaid: And the Man of ſtrait Fortune, who expends for the Honour of the Day, according to his Ability, the Almighty will repay fourfold, *&c.*

From the ſame Treatiſe we tranſlate the following Matter: Rabbi *Chaja* ſaid, I lodged one Night at a Butcher's at *Cyprus*, who had a Table of Gold, of the Weight of Sixteen Men, and adorned with Sixteen pendant Chains of Silver. On this Table the Supper was ſerved up, which conſiſted of the nobleſt Viands, and the richeſt Sweatmeats in Diſhes of Silver, ſurrounded with Plates, Cups, Porringers and Spoons, of the ſame precious Metal. This noble Meal the Butcher opened with the following Words, by way of Bleſſing, † *The Earth is the Lord's and the Fulneſs thereof*: And he cloſed it with theſe Words, *The Heaven, even the Heavens are the Lord's; but the Earth hath he given to the Children of Men.* I then asked him how he became poſſeſſed of this Wealth, and what good Works he had atchiev'd in the Courſe of his Life? He replied, that he had always followed the Profeſſion of a Butcher, and that whenever a fat and very valuable Head of Cattle had fallen into his Hands, he had conſtantly ſet it apart for his own Service in the Celebration of the Sabbath. For this Honour, ſaid he, which I have done the Day, it hath pleas'd the Almighty thus to enrich me. Upon which I ſaid, Bleſſed be God, who hath beſtowed theſe Things

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† Pſal. 24. ‡ Pſal. 115. 16.

upon thee, and thought thee worthy of this mighty Wealth.

The Sabbath, among the *Jews*, is likewiſe call'd by the Name of *Pleaſure*. And agreeably with the ſoft and ſenſual Side of that Appellation, the Rabbins enjoin all Husbands to lay up Abundance of Love againſt *Friday* Night, and then to beſtow it very liberally on their Wives. That Night is, above all the other, ſacred to conjugal Revels: And whatever a Husband is at any other Time, he muſt not be ſtingy of his Careſſes then. For this Reaſon, the Men frequently feed upon Garlick, by Way of *Stimulus*, for ſome Space before the Sabbath. And for this Reaſon likewiſe, the *Jews* ſolemnize their Marriages moſt frequently upon the Sabbath; obſerving this Cuſtom as well in Honour of the Time (the whole of which, among them, is ſacred to Feſtivity) as to the End the Nuptial Bed may abound with purer Pleaſures, and be bleſſed with Fertility and a fairer Offspring.

When a *Jew*, upon a Journey, falls, at the Opening of the Sabbath, farther ſhort of Home or a Lodging, than a Sabbath Day's Journey (of the Extent of which we ſhall ſpeak in this Chapter) he is to paſs the Sabbath in the Place where it overtakes him, whether that be a Wood or the open Field, and not to proceed till the Sabbath is gone, whatever Dangers may threaten him.

Once upon a Time, ſays a *Jewiſh* Writer, three *Jews*, who were together upon a Journey, being overtaken by the Sabbath in a Wood, at a great Diſtance from any Houſe or Cottage where they might lodge, one of them ſaid, What is to be done? The Road is infeſted with Robbers, and the Wood is full of wild Beaſts. Is it not therefere more adviſeable for us to go forward, than to expoſe our Lives to ſuch a Hoſt of Dangers by ſtopping here, out of a ſcrupulous Regard for the Sabbath? With

two of them this Queſtion paſs'd in the Affirmative; while the third ſaid, he was reſolved not to ſtir a Step farther till the Sabbath was paſs'd. God, ſaid he, who hath commanded us to reſt on the Sabbath, is able to preſerve me from Danger in the very Heart of this Wood. And accordingly there he pitched his Tent and ſtaid, while his Companions purſued their Way, and thereby violated the Sabbath. Being not without a *Viaticum* and a little Furniture for the Table, he ſpread a Napkin on the Ground, and ſet out his Supper; which having hallowed with the cuſtomary Prayers and Benedictions, he fell to with great Chearfulneſs and Appetite; whence a fierce and frightful Bear, of monſtrous Size, preſented himſelf at the Tent, and beheld him with ſuch Looks of Cruelty and Famine, that the Bones of the good *Jew* rattled with Horror. But in an Inſtant recovering his Preſence of Mind, and ſtrengthening his Heart with this Reflection, that God was able to preſerve him, he threw to the Bear a Lump of Bread; and the Bear eat it and kept his Station, beholding the *Jew* with great Attention, but without the leaſt Attempt to plunder or moleſt him. The *Jew*, obſerving his Viſiter to be ſo well diſpoſed, took Courage and finiſhed his Supper without farther Complement; while the Bear look'd on, without any Token of Diſcontent that he taſted no farther of the *Jew*'s Hoſpitality. Supper being over, the *Jew* betook himſelf to Nocturnal Prayer, and after that to ſleep. The Bear lay down by him; and the *Jew* ſlept ſoundly; and all went well during the whole Night, the *Jew* not awaking till the Morning; when finding the ſavage Creature ſtretch'd at his Repoſe hard by him, and conſidering how peaceably Things had been carried, and the manifeſt Tokens of Friendſhip and good Humour on the Side of the Bear, he lift up his Eyes to the Heavens in Raptures of Gratitude, and betook himſelf with a joyful Heart to the Religious Offices of the Morning, praiſing God with a fervid Boſom for ſo amazing an Inſtance of his Love and Protection. In a Word, there he dined and ſupp'd, and perform'd all the Religious Offices of the Day; the Bear attending him all the Time as a Guard, and behaving as upon Duty, not once offering him the leaſt Moleſtation. The Sabbath being gone, this good *Jew* purſued his Way; while the Bear, who was not yet at the End of his Commiſſion, march'd behind him, keeping him Company all that Night. Before Morning this bleſſed *Iſraelite* was met by his two Fellow-Travellers, who had left him in the Wood, and who this very Night had fallen into the Hands of Villains who had robb'd them of all they had. As ſoon as the Bear beheld theſe Violaters of the Sabbath, he flew upon them with all his Fierceneſs, and tore them to Pieces, to the great Aſtoniſhment and Terror of the good *Jew*, who now ſhook with Apprehenſion that the Bear would next fall upon him. While he was in this Fright, he was accoſted by the Villains who had robb'd his Companions. They asked him who he was, and whence he came? Truſting in God, and not being aſham'd of his Nation or Religion, he replied, that he was a *Jew*, and that he came from Court (he meant the Sabbath, but they believ'd he meant the Court of the Sovereign of the Country.) They then asked him how he came to be attended by the Bear; for they obſerved the Creature reſpected him? He anſwered, the King had commanded, that the Bear ſhould accompany him. Upon which, the Robbers whiſpered to one another, This *Jew* muſt needs be a great Favourite of the King's, ſince his Majeſty hath given him this Bear for Company. Let us, ſaid one of them, give him all our Money, and ſee him ſafe out of the Wood: It may be an Obligation that will prevent his giving

ing Notice of us at Court, and cauſing us to be apprehended. This being agreed to, they loaded the *Jew* with a Preſent of all their Wealth; and having ſeen him ſafe out of the Wood, they left him; as did likewiſe the Bear, who then returned to his Haunt. *Valeti & plaudite, Calepinus recenſui.*

The *Jews* believe, that the more they immerſe in Pleaſure on the Sabbath, the greater Honour they do the Day. For this Reaſon they indulge more to Softneſs and Indolence, and lie longer in Bed on Saturday Morning than on any other Morning in the Week.

When, on *Saturday* Morning, they come into the Synagogue, they pray and ſing as at other Times; but, for the Honour of the Sabbath, the Offices are much more numerous. They take Care, however, to finiſh by Noon; which, on the Sabbath, is their ordained Time for dining. But on this Day, it is to be noted, they put on no Phylacteries, becauſe, ſay they, the Sabbath itſelf is, while it continues, a Badge manifeſt enough for the Diſtinction of the *Jews* from all other People.

The Book of the Law is taken out of the Ark or Cheſt it is lodged in, and carried and laid on the Deſk of the Pulpit with great Acclamation and Ceremony. And a *Paraſcha* or Section of it (they divide the whole Law into fifty four *Paraſcha's*) is read by ſeven ſelect Perſons, each *Paraſcha* being divided into ſeven Parts, and each Perſon reading a Part. The firſt of theſe Perſons, or he who reads the firſt Part of the *Paraſcha*, is the Prieſt. Their Number, ſeven, is nothing more than a ſuperſtitious Alluſion to the Days of the Week: And any Man may be appointed of it. When theſe ſeven Perſons have performed their Parts, the *Maphtir*, or he who diſmiſſes the Aſſembly (for that is the Meaning of the Word; the Aſſembly generally departing when he has done his Part) ſtands up and reads, ſometimes in a *Paraſcha*, and ſometimes a *Haphtarah* or Portion in the Prophets. But this Part is frequently perform'd by Youths, with a View, ſay they, to their Improvement in Reading. And when it is over, he who performs it, holds up the Book of the Law with his Arms extended, during which a Bleſſing is pronounced upon the Aſſembly.

Sometimes, but rarely, and not in all Synagogues, a Sermon is preach'd on the Sabbath, ſometimes on Saturday Morning, and ſometimes in the Afternoon. Of the Manner of this Performance *Leo de Modena* gives the following Account: "When there is Preaching in a Synagogue, the whole Aſſembly is ſeated. The Preacher covers his Head, but not always, with a Sort of Vail call'd the *Talles*, and, ſtanding in the Pulpit, begins with reading ſome Portion of Scripture, which he chuſe for his Text or Subject. To This he immediately ſubjoins ſome Rabbinical Comment or Opinion, which, upon this Occaſion, is call'd the *Maamar*. And from theſe Matters he gathers ſome Theme, for general Doctrine, upon which he deſcants largely, citing many ſcriptural and Rabbinical Authorities for the Support of his Opinions.

But it muſt not be omitted, that in this Morning-Service thy pray likewiſe for the Souls of the Dead who did not duely obſerve the Sabbath. Some likewiſe, when the Service is over, beſtow Charities in their Favour, to the End their purgatorial Sufferings may be ſhorten'd; comprehending in their Benevolence the Souls of thoſe who died ſome Ages ago.

The Morning-Service being over, they go to Dinner, dining on the Sabbath (as we have ſaid already) exactly at Noon: Beyond which Time no *Jew* is to faſt, or extend the Religious Offices of the Morning but in the Caſe of dreaming the Night before

before a Matter which is deem'd of ill Portend; for in ſuch Caſe he may faſt and continue his Devotions till the Evening; Faſting, ſay the Rabbins, being a Charm which will break and defeat the ill Omen of a Dream. One of the Documents of theſe profound Gentlemen upon the Matter is This: "If Faſting "be obſerv'd after a Dream of ill Portent, the Mat- "ter portended will be put off for Seventy Years."

This ſecond Meal of the Sabbath, in the Houſe of every *Jew* who can afford it, is a Scene of Plenty and Voluptuouſneſs: And they ſit a long Time at it; indulging, with Splendor and Magnificence, to the higheſt Satiety, and feaſting, as we ſay, like Princes. After which, they repair again to the Synagogues, for the Evening Service; which they perform in ſuch Time as that they can get Home to ſup before the Sabbath is at an End. This laſt Sabbath-Meal conſiſts ordinarily of Nothing but Fruit, Sweetmeats, *&c.* and they ſit but a ſhort While at it, becauſe they have yet an other Matter to perform, and that is a Farewel Benediction to the Sabbath when 'tis on the Point of Departure. This, at the Cloſe of the Day, calls them again to the Synagogue; where they now ſtay till 'tis quite dark, employ'd in Prayers and Thankſgiving and ſinging the charming Prayers of the Sabbath; that being the Epithet they give them.

The Plenty and Delicacy of the Three Sabbath-Meals being regarded as Things of moſt divine Merit, Rabbi *Joſe* ſaid: *Let my Portion be with Thoſe who feaſt Thrice upon the Sabbath*; if the Rabbin did not banter; for the Saying may be charg'd to a Principle of Senſuality.

The Matter which principally detains the *Jews* in this laſt Service in the Synagogue till 'tis quite dark, is an Office which begins with the Words *He is compaſſionate*, and which is the laſt Thing perform'd; the *Jews* believing, that as, upon the Opening of the

Services for the Sabbath, the Gates of Purgatory are thrown open, and the Souls condemn'd to cleanſing Flames, fly out, with all their Speed, to drench and cool themſelves in the neareſt Waters; ſo upon the Cloſing of thoſe Services, and not before, thoſe Souls are call'd in and confin'd to their former Torments.

There is now an Office to be perform'd which they call *Habhdalah*, or the Office of Separation, which is appointed as a ſort of Hedge between the Sabbath and the Reſt of the Week. But this Office is not confin'd to the Synagogue; for the *Jews* who feel not Poverty, perform it at Home as ſoon as they get thither from the laſt mention'd Synagogue Night-Service. But for the Sake of the Poor, the Office being a little expenſice, the Chanter ſtays and performs it in the Synagogue, the Poor aſſiſting.

We ſhall deſcribe this Office after the Manner the *Jews* perform it privately. A large Wax-Candle, which is call'd *Ner habdalah* or *the Candle of Separation*, being lighted; and a little Box, which is generally of Silver, being fill'd with ſpices, the Maſter of the Houſe takes a Cup of Wine or other Liquor (but it muſt be Wine, if he can afford and come at it) and, holding it up in his Right Hand, warbles forth the following Collection of Paſſages from the Old Scripture: **Behold, God is my Salvation, I will truſt and not be afraid; for the Lord Jehovah is my Strength and my Song; he alſo is become my Salvation.* ‖ *Salvation belongeth unto the Lord: thy Bleſſing is upon thy People. Selah.* † *The Lord of Hoſts is with us: the God of Jacob is our Refuge. Selah.* ** *I will take the Cup of Salvation, and call upon the Name of the Lord.* *** *The Jews had Light and Gladneſs, and Joy and Honour.* At the End of

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* Iſ. 12. 2. ‖ Pſ. 3. 8. † Pſ. 46. 7. ** Pſ. 116. 13. *** Eſth. 8. 16

this Song, he conſecrates the Wine with the following Benediction, “ Bleſſed be thou, O Lord our “ God, Lord of the whole World, who haſt created the Fruit of the Vine ; ” pouring, at the Inſtant ; a little of the Wine upon the Ground. Then he puts the Cup into his Left Hand ; and taking the Box of Spices in his Right, he conſecrates the latter by Saying, “ Bleſſed be thou, O “ Lord our God, Lord of the whole World, who “ haſt created various Spices.” He then ſmells to the Spices, and hands them, for the ſame End, to All that are about him. This done, he takes the Cup again in his Right Hand, and approaches near the Candle ; and holding up his Left Hand, and bending the Fingers thereof inward, ſo as to make a Shadow in the Palm, he looks upon the Nails of thoſe Fingers very attentively. Then he turns up the Back of the Hand ; and ſtretching out and bending back the Fingers, he applies his Eyes ſo near the Nails, that he can diſcern the White that is brought into the latter by this Retorſion of the Fingers ; and as ſoon as he does that, he ſays, “ Bleſſed be thou, O Lord our God, Lord of the “ whole World, who haſt created the clear Light.” But there is no abſolute Neceſſity here for Wax-Candle ; for if a *Jew* can not afford or come at one, a Lamp with Two Wicks or Matches is look’d upon as equivalent. He then takes the Cup again in his Left Hand, and pores, being ſtill by the Light, upon the Nails of his Right Finger ; which done, he returns the Cup in the Right Hand, and ſays, “ Bleſſed be thou, O Lord our God, Lord “ of the whole World, who haſt diſtinguiſh’d “ between Holy Things and Prophane, between “ Light and Darkneſs, between Iſrael and other “ Nations, and between the ſeventh Day and the “ other Days of the Week. Bleſſed be thou, O “ Lord, who haſt put a Difference, between Holy

“ Things

“ Things and Prophane.” While he pronounces which Bleſſing he pours a little Wine upon the Table (by which he ſtands during the whole Office ; and his ſtanding is a Complement of Duty and Reſpect to the Sabbath, after the Manner of a Subject, who, when his Soveraign departs from a Viſit with which he hath honour’d him, ſtands reſpectfully at the Gate, till His Majeſty hath been ſome Time out of Sight.) Then he drinks a little of it, and hands it to Thoſe about him for the ſame End. And when every one hath drank, the Company falls into reciprocal Complements, wiſhing each other a happy or fortunate Week ; for they are now on the other Side of the Hedge, and every Thing that regards the Sabbath is quite at an End.

If the Affairs of a *Jew*, at the Departure of the Sabbath, preſs him to much in Point of Time, that he cannot perform or aſſiſt at this Office, he ſays privately, after the Riſing of the laſt Sabbath-Synagogue, “ Bleſſed be he who hath put a Difference “ between Holy Things and Prophane (omitting “ the Name of God :)” And then he goes to Buſineſs. And no *Jew* ought to meddle in any worldly Matters till he hath, one Way or other, perform’d the *Habbdálah* or Office of Separation.

There is, indeed, annother Matter which is obſerv’d in dutiful Complement to the Sabbath at its Departure, but which in no Way hinders Buſineſs or employs their Attention ; and that is, the leaving a Table covered with Proviſions and decent Furniture, to ſtand, as in Readineſs for Company, till Sunday Morning. This is a Complement to the Sabbath by Way of *Viaticum* ; that Queen, as they call her, and who, according to them, is ſo fond of Timber for the Belly, being now upon her Journey to make the Tour of the Week. And the *Cabaliſts* ſay, there is a Member of the Body of Men which is nouriſh’d by no Food but that which appears upon this Table.

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The Wine of Separation, or that which is conſecrated at the Departure of the Sabbath, is eſteem'd a noble Remedy for ſore Eyes, and a mighty Clearer of the Sight, to ſuch as waſh their Eyes with it. It is thought likewiſe to prolong Life, if the arterial Pulſes be bath'd in it. Some ſprinkle it upon their Children, their Beds, and in the Corners of Rooms, as a Counter-Charm againſt Witchcraft. The Wine which is conſecrated at the Opening of the Sabbath, is likewiſe, in ſome Caſes, deem'd an excellent Remedy.

The Box of Spices, in the Office of Separation, is ſmell'd to, ſay they, in order to keep up and recreate the Spirits, which are ſuppos'd to ſuffer not a little by the Departure of the additional or ſupernumerary Soul which (as we have ſhewn in the former Part of this Work,) it is believ'd, deſcends at the Opening of the Sabbath from Heaven into the Body of every *Jew*, in order to ſtrengthen and qualifie him for the proper Calebration of the Time, and leaves him when the Sabbath is over. But ſome, who ſeem to be endow'd with far greater Sagacity, aſſign a Reaſon here of quite a different Nature. They ſay, the Spices are ſmelt to, in order to reſiſt and repel from the Noſtrils of the *Jews* the Smoak and Stench of the infernal Abodes, which, at the Expiration of the Sabbath, when the Souls, which had been let out, return to their Torments, iſſue forth at the Gates, which are then open'd wide, in mighty Clouds, and mingle and incorporate with our whole Atmoſphere. As for the Opening of thoſe Gates at the Peeping or Beginning of the Sabbath, that, they ſay, is attended with no ill Conſequence, becauſe, when the Sabbath ſhews its Eye, the Smoak ſtirs not forth. It only comes out when the Sabbath's Back is turn'd, not being able to look it in the Face.

Various Reaſons, too many to be deliver'd here, are aſſign'd for the Contemplation of the Finger-Nails in the Office of Separation. We ſhall only ſet down one of them, which ſeems the moſt ſingular, or to have coſt the moſt Hammering upon the Rabbinical Anvil; and that is, that when *Adam* firſt beheld Darkneſs upon the Face of the Earth, he cried out, Ah, Wretch that I am, for whoſe Sin the World is involv'd in Darkneſs. Upon which God inſpir'd him with the Art of ſtriking Fire; and immediately, by the Colliſion of Two Flints, *Adam* lighted a Candle. And when, by the Light of it, he beheld himſelf naked all over excepting on the Ends of his Fingers, which were clothed with Nails, he was ſtruck with the higheſt Admiration at this Finger-Apparel, and prais'd God for the wonderful Work. And in Memory of theſe Matters was inſtituted the Ceremony of contemplating the Finger Nails by the Light of a Candle in the Office of Separation.

With Reſpect to their pouring a little Wine upon the Ground, in this Separating Office, they do it by way of good Omen, to the End Plenty may appear in the Houſe throughout the Reſt of the Week; the Rabbins teaching, that there is no Sign of Bleſſing in the Houſe in which Wine is not pour'd out like Water. Some ſay, This is done for the Sake of *Korah* and his Company, whom the Earth ſwallow'd up alive; aſſerting, that they are yet alive in the Body of the Earth, and are ſenſibly refreſh'd by this Effuſion of the conſecrated Wine.

A Sabbath-Days Journey is that Diſtance of Place to which, and no forther, it is lawful for a *Jew* to travel on the Sabbath. The Rabbins have ſettled it (for the Law ſettles is not, otherwiſe than as ſhall be ſhewn preſently) to Two Thouſand Paces, which make about an *Italian* Mile. The Words of the Law which have exercis'd the Sagacity of the Rabbins upon this Matter, are, * *Abide ye every*

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* Exod. 16. 29.

Man in his Place: let no Man go out of his Place on the Seventh Day. By this Place out of which it is here forbid to go, the Rabbins underſtand the Place where a Man celebrates the Sabbath, not the Space which circumſcribes his Body nor his Houſe, or Apartment, but the Cities, Town or Village he then ſojourns in; ſaying here, It is not likely, the Law means, that a Man ſhould remain in one Place or Station, like a Log or Stone, without Motion. To the Place, ſo defin'd, they add, on all Sides, the Space of Four Cubits *pro Termino à quo*, for the utmoſt Extent, on all the Sides, of the Place out of which it is forbid in the Text to depart. Theſe Four Cubits they procure in the following Manner. Three of them they ſpin from the Words of the Text, *Abide ye every Man in his Place.* Here, ſay they, it muſt needs be, that an Allowance is made for the Length or Height of Man's Body; and as, among them, Three Cubits are aſſign'd for the ordinary Height of a Man, they ſpin out that additional Meaſure from the Text by this admirable Concluſion. And to theſe Three Cubits a Fourth, ſay they, is by all Means to be added, as a neceſſary Allowance for ſtooping and raiſing the Body, or taking up and ſetting down any Thing with the Hand &c. And from the Out-Extremity of theſe Four Cubits the Two Thouſand Paces for a Sabbath-Day's Journey are to be computed.

This Extent of the Journey they gather in the following Manner. In the Firſt Place they obſerve, that in the Words of the Law, already cited, there is the Word *Place*. In the next Place they obſerve, that in the Declaration in the Law, concerning the Homicide, [*] *I will appoint thee a Place whither he ſhall flee*, there is likewiſe the Word *Place*, and with it

the Word *Flee*, pointing to a Place of Refuge to which the Homicide might run. Therefore, ſay they, the Word *Place* in the firſt Paſſage is to be conceiv'd with the ſame Appendages or Privileges as it is deliver'd in the ſecond. And as the City of Refuge had its Suburb; and this Suburb, like thoſe of all other Cities of the *Levites*, conſiſted, in Extent, of Two Thouſand Cubits on all ſides, from the Extremities of the City, Town or Village where the Sabbath is kept, muſt, in Conſequence of all theſe Matters, be judg'd and believ'd to enjoy the like ſuburbian Appendage; the Travelling to the Out-Extremity of which is not, therefore, a Going out of the Place where the Sabbath is celebrated.

Some Rabbins are of Opinion, that *Joſhuah* appointed the Diſtance between the Ark and the *Iſraelites* to be Two Thouſand Cubits, or Paces, to the End the *Iſraelites* might be at Liberty to repair to the Ark for Prayer on the Sabbath.

We ſhall now ſet down a Few of the many ſingular Prohibitions which regard this Holy Time.

If, on the Sabbath, a *Jew* arrives at Home, or elſewhere, on a Horſe or Aſs (as, by Means of the Privilege of the Sabbath-Day's Journey, he may) he is at Liberty to eaſe his Beaſt, when he puts him up, by loſing the Girths; but 'tis a Prophanation to take off the Saddle. If the Beaſt ſhakes it off, all is well enough, ſay the Rabbins; for that is a Thing the *Jew* hath no Hand in. But in ſuch Caſe the *Jew* muſt let the Saddle lye, fall how it may.

If, on the Sabbath, he leads a Horſe with a Bridle, he muſt take Care, that ſuch a Portion of the Reins hang beneath his Hand, or between his Hand and the Bit, as that he can not be ſuppos'd, inſtead of leading the Horſe, to aſſiſt only in carrying the Bridle.

It is lawful on the Sabbath to leap over a Ditch,

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[*] Exod. 21. 13.

Ditch, but not to wade thro' the Water, leſt, ſay the Rabbins, a Neceſſity ſhould ariſe for profaning the Day, by drying the Stockings.

A *Jew* is not to wear a Sword, or any ſuch Thing as a Weapon or warlike Accoutrement on the Sabbath. Nor is a Taylor at this Time to go out of his Houſe with a Needle ſticking on his Cloaths.

The Paralytic, and the lame Perſon, who cannot walk without a Stick or Cane, is permitted the Uſe of one on the Sabbath. But the Blind, who are not lame, muſt handle no ſuch Thing. The Uſe of Stilts, for the paſſing over Water or Dirt, is likewiſe, at this Time, unlawful; becauſe, ſay the Rabbins, very ſagaciouſly, tho' the Stilts ſeem to carry a Man, yet, in Truth, 'tis the Man who carries them: And no one muſt incumber himſelf with any Thing on the Sabbath, that hath but the ſmalleſt Reſemblance to, or Feature of a Burden.

A Plaiſter that is on a Wound, may be continued; but if it drops off, it is not to be put on again, nor any Thing in its Stead till the Sabbath is gone.

A *Jew* ought not to carry either Gold or Silver, or any Sort of Money about him on the Sabbath. And if at this Time he finds a Purſe of Money, he ought not to meddle with it.

While the Dirt which is upon his Coat, Cloak or Stockings, is moiſt, he may ſcrape it off with the Nails of his Fingers; but if it is dry, he muſt let it remain till the Sabbath is over; becauſe, ſay the Rabbins, the ſcraping it off when 'tis dry, makes a Duſt, which gives the Matter the Look of Pounding or Grinding. If his Hands happen to be bedaubed with Dirt, he may wipe them upon a Cow's Tail, or upon the Main or Tail of a Horſe, but not with a Towel, or any Linnen whatever, leſt a Neceſſity ſhould ariſe of which he would be the Cauſe, of waſhing it before the Sabbath is ſpent.

If a *Jew* 'ſpies a Flea upon him on the Sabbath, he is not to catch it, unleſs it bites him; in which Caſe he may lay hold of it, if he can, and throw it from him; but he muſt be ſure not to kill it; becauſe a Flea, ſay the Rabbins, was created, like other Creatures out of the Earth. But he may crack a Louſe, becauſe, ſay the ſame learned Gentlemen, a Louſe is generated, not of the Earth, but of the Sweat of Man's Body. But, in this latter Caſe, the Rabbinal Body is oppoſed by Rabbi † *Eliezer*, who maintains, that he who cracks a Louſe on the Sabbath, is as guilty as he, who, on that Day, kills a Camel. And there are many Doubts upon the Matter to this Day.

A *Jew* is forbid to climb a Tree upon the Sabbath, leſt he ſhould rub or break any Thing off; the ſtripping it off but the ſmalleſt Twig at that Time being judg'd a Prophanation.

If Corn be thrown to Poultry on the Sabbath, Care muſt be taken, that the feather'd Family pick it all up, or that it be thrown to 'em in a Place to which no Rain can come leſt any of the Grain ſhould take Root and germinate; for, in ſuch Caſe, this, ſay the Rabbins, would be ſowing on the Sabbath; a Crime for which there is no Expiation.

If, on the Sabbath, a *Jew* arrives from Sea at an Harbour, he is not to go aſhore till the Sabbath is over, unleſs he is cloſely purſued, and his Life is in Danger.

The *Jews* aſcribe to the due Obſervance of the Sabbath every Thing that is expiatory and meritorious with God. We are inform'd in the Talmud, that Rabbi *Jochanan* ſaid, "He who ſhall duely
" obſerve all the Rites and Cuſtoms of the Sabbath
" ſhall obtain the Pardon of all his Sins, even tho',

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† Talmud Scheb. Fol. 12.

"he hath been guilty of Idolatry." And that it was the Opinion of Rabbi *Juda*, that if the *Iſraelites* had but duely obſerv'd the Firſt Sabbath which followed the Promulgation of the Law, they and their Poſterity had been impregnable fenc'd againſt Conqueſt or Vaſſalage from all the Nations about them. And along with there Opinions we have the following Paſſage: Rabbi *Jochanan* ſays, agreeably "with the Opinion of Rabbi *Simeon*, the Son of "*Jochai*, that if the *Iſraelites* would but duly "obſerve Two Sabbaths, they would immediately "after be deliver'd" (that is from the Calamity of the preſent Diſperſion) as it is written, *That keep my "Sabbaths, and choſe the Things that pleaſe me, and "take Hold of my Covenant, &c* —— *Even them will "I bring to my holy Mountain*; that is, I will bring "them back to *Jeruſalem*." upon this Authority the *Jews*, not diſcovering in all this Time any Proſpect of Deliverance from their Calamities, conclude, that the Fault is in their Obſervation of the Sabbath; which, they believe, they have never yet celebrated in a due Manner. And to Defects, Omiſſions and Profanations of this Nature, they aſcribe, as to original and capital Cauſes, the Deſtruction of the Temple and City of *Jeruſalem*.

Of the Marriages of the JEWS.

WHEN a Marriage is agreed upon, a Number of *Jews*, ſome old, ſome young, to whom the Parties are known, aſſemble in a proper Place for the Publick Reading, as it is called, of the Marriage Agreement; each of the younger *Jews* bearing in his Hand a new Earthen Pot. As ſoon as the Agreement is read, the Day of Marriage is declar'd; which is ſometimes two or three Months after; during which Interval the Bridegroom pays numerous Viſits to the Bride.

As ſoon as the Nuptial Day is declared, the Company wiſhes good Fortune to the Parties, and to one another. And as ſoon as this Complement is on Foot, the younger *Jews* break their Pots upon the Ground, by Way of good Omen, it ſeems, for the Proſperity of the Parties. Then the Company departs, receiviug, as they go out, from one who ſtands at the Door for this Purpoſe, a Glaſs of Canary or Spic'd Wine, and ſometimes likewiſe a few Sweetmeats.

For the Space of eight Days before the Marriage, neither of the Parties ſtir abroad. But during this Space a great many young Fellows meet daily at the Bridegroom's to eat, drink and be merry with him: which practice they ground on the Hiſtory of *Sampſon*, who, on the Occaſion of his Marriage, † had Thirty Companions aſſigned him.

On the Day before the Marriage the Bride is to waſh and immerſe her whole Body in cold Water;

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† Judges 14. 11.

to and from which Bathing ſhe is accompanied by Women who make a mighty Giggling, and likewiſe, with little Bells, or one Thing or other, a tinkling Noiſe, to the End every one who is within Hearing, may know what they are about. Some Women, on this Occaſion, dance and caper before the Bride: But in this they have not the Approbation of the pious Matrons. Before the Bride hath performed this Waſhing and Immerſion, ſhe cannot lawfully Bed with the Bridegroom.

Before the Nuptial Day, the Bridegroom and Bride ſend each other a Nuptial Girdle. That which the Bridegroom ſends to the Bride is adorn'd with Silver Drops; but that which the Bride ſends to him hath Drops of Gold. Upon my asking a *Jew* once the Reaſon of this Difference in the Ornaments of the Girdles, he anſwered, that the Silver Drops, being white, allude to the *Semen Virile*, which is of the ſame Colour: And that the *Semen Muliebre*, which, he ſaid, was yellow, was ſignified by the Drops of Gold. Thou ſeeſt, Reader, what admirable Matter is hammer'd out in the Forges of Circumciſion.

The Day of Marriage being come, the Bridegroom puts on his Sabbath Apparel; that is to ſay, his beſt and richeſt; and the Bride glitters in all the Finery and Magnificence ſhe can beſtow upon her Perſon. But before ſhe is finally fitted out for the nuptial Benediction, ſhe is to paſs through the following Ceremony, which, in the Eye and Sentiment of a *Jew*, is of great Beauty and Importance. Her Head being uncovered, and her Hair diſhevelled and falling in Ringlets upon her Shoulders, ſhe is conducted by a Company of Matrons and Virgins, into a particular Apartment, and there ſeated on a beautiful Stool; ſome of them preceding her in nuptial Songs and Airs of Feſtivity. When ſhe is ſeated, the Women comb and braid her Hair, dividing it into lovely Treſſes, and finally binding it up with a beautiful Ribbon or Hair-Lace. This done, they bring her a Vail, which ſhe puts on, and wears in Immitation of *Rebecca* †: And now ſhe is ready for the nuptial Bleſſing.

While her Hair is under the Comb, the Women ſing and dance, and giggle, and do all they can by ſportive Play to multiply her Smiles and the Mirth of her Heart, and give her by that Means her higheſt Grace and Beauty. And in this they believe they perform a Matter moſt grateful to God. For they are told by the Rabbins, and taught in the Talmud, that "God was *Eve*'s Dreſſer, and braided her Hair with a Bodkin, and ſung and danc'd before her in Paradiſe;" with many other Matters of this Kind, of equal Abſurdity.

The Parties and Aſſiſtants being ready for the Nuptial Knot, Four Boys bear a Canopy, ſupported on four Rods, to the Place where it is to be tied, which muſt be quite open to the Air, and ordinarily a Garden, or Court before a Houſe. Theſe are followed by the Bridegroom and his Male Aſſiſtants, attended by a Rabbin: And theſe laſt are followed by the Bride, who is accompanid by Women, and ſome little Pieces, of one Kind or other, of inſtrumental Muſick, which the Women are able to perform. Being come to the Canopy, the Parties take their Stations under it, while all the Aſſiſtants ſay aloud, Bleſſed be he (or ſhe) who cometh. Then the Bride is led thrice about the Bridegroom; the Authority for tis being the Words of † *Jeremiah, A Woman ſhall compaſs a Man.* After which, the Bridegroom takes the Bride by the Hand, and leads her once about the Canopy, while the Company throws on them a few Wheat-Grains, with

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* Gen. 24. 65. † Chap. 31. 22.

with this Bleſſing, *Encreaſe and multiply*; the Hint for throwing the Wheat being taken from the Words of the Pſalmiſt * *He make Peace in thy Borders, and filleth thee with the fineſt of the Wheat*: And the Matter is therefore meant as a Omen of Peace and Plenty. Then the Parties take their Stations under the Canopy in order to the Tying of the Sacred Knot; the Bride ſtanding at the Right Hand of the Bridegroom; and both their Faces being directed to the South. For this Station of the Bride they bring the Words of the Pſalmiſt, † *Upon thy Right Hand did ſtand the Queen in Gold of Ophir.* And in the Matter of the Parties directing their Faces to the South, they are governed by the following Rabbinical Leſſon; namely, that he who ſo fixes his Bed, as that, when he lies in it, his Face, conſider'd in a Line from the Forehad to the Chin, is directed to the South (that is, in better Words, who lies with his Feet pointing Southward, or the Head of whoſe Bed is to the North, and the Feet to the South) ſhall have a numerous Offspring.

Next, the Rabbin, who joins the Parties in Marriage, covers the Head of the Bride with a Skirt of the *Talles*, or Vail, which is now worn by the Bridegroom: The Practice of which Matter is grounded upon the Words of *Ruth* to *Boaz*, ‖ *Spread therefore thy Skirt over thy Handmaid; for thou art a near Kinſman.* This done, the Rabbin, or the Chanter of the Synagogue, or ſome one of the neareſt Kindred of the Parties, takes a Cup of Wine, and pronounces over it the following Benedictions: "Bleſſed be thou, O God, King of the World, who haſt created the Fruit of the Vine. Bleſſed be thou, O Lord God, King of the World, who haſt ſanctified us with thy Commandments, and forbidden to us Inceſt and the Knowledge of Women unaffianced, but haſt permitted us to take Wives according to Nuptial Contract, and the ſolemn Rite of Marriage. Bleſſed be he who ſanctifieth his People *Iſrael* with Affiance and Marriage." Then he hands the Wine to the Parties, and they drink of it. If the Bride be a Virgin, the Wine is ordinarily put in a Cup, Pot, or Bottle that hath a very narrow Mouth: But if ſhe be a Widow, it is given in a wide mouth'd Veſſel. The Reaſon of which, we ſuppoſe, the Reader hath Wit enough to find out without Prompting.

These Things over, the Bridegroom delivers to the Rabbin a plain Gold-Ring; which the Rabbin, thereupon, ſhews to two proper Perſons among the Aſſiſtants, and asks them, if it be good Gold? And upon their anſwering in the Affirmative, he delivers it back to the Bridegroom; who then, in the Preſence of all the Company, but particularly of the Rabbin and the two Judges of the Ring, which two are called Witneſſes, puts it upon the Bride's Right Fore-Finger, and ſays, "Behold, by this Ring, thou art made ſure to me in Marriage, according to the Rite of *Moſes* and the People of *Iſrael*." Then the Rabbin calls two other Perſons for Witneſſes; in whoſe Preſence and Hearing the Marriage Contract, fairly committed to Writing, is read aloud. Then the Rabbin takes a Cup of Wine, and pronounces the Nuptial Benediction (as it is called) or the grand Marriage Office, which conſiſts of Seven Parts, running in the following Manner. "Bleſſed be God, who hath created the Fruit of the Vine.——Bleſſed be God, the King of the World, who hath created all Things to his Glory. Bleſſed be God, who maketh Man.——Bleſſed be God, the King of the World, who made Man after his own Image, after the Image

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* Pſal. 147. 10. † Pſal. 44. 9. ‖ Ruth 3. 9.

“ of the Likeneſs of his own Structure, and prepar'd for him, out of Man himſelf, a perpetual Building (that is a Wife). Bleſſed be God, who made Man. Let the Barren rejoicing be glad and leap for Joy, gathering her Children to herſelf with Gladneſs. Bleſſed be God who maketh *Zion* joyful in her Children. Let her make glad with Rejoicing the beloved (or loving) Companions, as thou didſt make glad thy Creature (*Adam*) at the Beginning in the Garden of *Eden*. Bleſſed be God, who rejoiceth the Bridegroom and the Bride.——Bleſſed be God, King of the World, who hath created Joy and Gladneſs, the Bridegroom and the Bride, and leaping and ſinging, and ſhouting for Joy, and Mirth and Love, and Brotherhood, and Peace and Friendſhip. Quickly, O Lord our God, let the Voice of Joy, and the Voice of Gladneſs, the Voice of the Bridegroom and the Voice of the Bride, the Voices of the ſportive Bridegrooms out of their Bed-chambers, and the Voices of Children out of their playful Meeting, be heard in the Cities of *Judah* and the Streets of *Jeruſalem*.—— Bleſſed be God, the Rejoicer of the Bridegroom and the Bride.

Theſe Benedictions being pronounced, the Rabbin, the Parties and the Aſſiſtants drink of the Wine that is brought to the Canopy for the Nuptial Ceremony; all of which, by Virtue of what hath paſſed, is now under Conſecration. And ſome of it is always left to be poured out upon the Ground, when the Company has drank, in Teſtimony of the common Joy. After which, the Bridegroom breaks the Glaſs or Pot to Pieces againſt the next Wall, or upon the Ground, in Memory of the Deſtruction of the Temple. And in ſome Places, ſome other little Ceremonies are obſerved, at this Concluſion of the Marriage Rite, in Memory of the ſame Matter: Which being over, all the Aſſiſtants cry, *Maſſal Tof, May Fortune favour you.*

Some ſay, the Glaſs or Pot is here daſhed to Pieces, in order to put the Parties and all the Company, in the Midſt of their Joy, in Mind of Death, which breaks us to Pieces, and ſcatters and lays us waſte like broken Glaſs, and by this *Memento* to caution them againſt Pride and Vanity. That the Nuptial Ceremony is performed in the open Air, is to denote, ſay the Rabbinical Sages, the Multiplying of the *Iſraelites* as the Stars of Heaven.

The Nuptial Feaſt is celebrated in the Evening, But the Parties are ordinarily bedded at Noon-Day, immediately after the Ceremony, being up again at the Opening of the Feaſt; when the Bridegroom, being ſeated by the Bride, ſings a long religious Office; the Performance of which hath not, however, a Grain of Piety in it; being ſingly aim'd at the Entertainment of the Bride and the Company; and is to be the Maſter-Piece of the Performer, if he hath any Pretenſions to Quavering. This being over, the Company falls to Feaſting, and after that, to Drinking, Singing and Dancing; which they perform with ſuch Mirth and Feſtivity, that the Sorrows of *Canaan* are no longer their Thoughts, and *Jeruſalem* may remain obliterated for ever. And this Feaſting and Mirth is ordinarily of ſeven Days Continuance; the Authority for it being the Words of *Laban* to *Jacob*, * *Fulfil her Week.*

Of the Celebration of the Feaſt of the Paſſover.

THIS Feaſt, which is celebrated in Memory of the Deliverance of the *Iſraelites* from the *Egyptian* Bondage, opens at the Cloſe of the Thirteenth Day (reckoning, as we reckon the Day, from Morning to Night) of the *Jewiſh* Month *Niſan*, which begins at the New-moon of our Mouth of *March*; throughout which Month *Niſan*, no *Jew*, who is of full Age, obſerves any ſuch Thing as Faſting, excepting in the Caſe of Dreams of ill Omen; and excepting likewiſe the Vigil of the Paſſover, or Thirteenth Day of the *March*-Moon, when Faſting is obſerved by all the Firſt-born. Throughout this Month likewiſe no Prayer is put up for Remiſſion of Sins, nor is there any Prayer or Lamentation made for the Dead, how recent and tender ſoever be the Bond of Relation.

Thirty Days before the Feaſt, the *Jews* lay up Wheat for the Unleavened Bread, diſtributing ſome Portions of it for that Purpoſe to the Poor who are not able to purchaſe any. The Sabbath next before the Feaſt, is call'd the *Great Sabbath*, being eſteemed of ſuperior Sanctity, and is ordinarily diſtinguiſhed by a Sermon in the Synagogue upon the Preparation and Eating of the *Paſchal* Lamb. The Feaſt holds ſeven Days: but ſuch is the Zeal of the *Jews* for the Honour of it, that they dedicate almoſt the whole Month to ſuch Mattets and Services as are analogous to it.

Two or three Days before the Feaſt, they purify and legitimate all the hard Furniture, Veſſels and Utenſils that are employed in it; as Tables, Chairs and Benches; Tubs, Pales, Flaggons, Pots, Pans, Cups and Glaſſes, &c. by pouring upon the large Furniture, and immerſing the ſmall Veſſels, in, firſt, hot Water, and then cold. The *Jew* contracts an abominable Defilement, who, at this Feaſt, cuts his Victuals with a Knife, or eats or drinks out of a Veſſel, which hath not received this Legitimation.

In the Night before the Vigil of the Feaſt or Thirteenth Day of the Moon, after the Water is drawn for making up the unleavened Bread, Inquiſition is made for the Leaven; that is, the Houſe of every *Jew* is clear'd of Leaven'd Bread in the following Manner. The Maſter of the Houſe, taking a Platter with a Pencil, like a Bruſh or ſmall Whisk of Feathers in one Hand, and a lighted Wax-Candle in the other, and being join'd by ſome Men or Boys, opens the Inquiſition with the following Benediction, "Bleſſed be thou, O Lord our God, "Lord of the whole World, who haſt ſanctified us "with thy Precepts, and commanded us to caſt out "the leaven'd Bread." To which the Aſſiſtants ſubjoin *Amen*; each holding in his Hand a lighted Wax Candle, ond from this Moment, accompanying and aſſiſting him in Search of the Leaven, till the whole Buſineſs is over.

They go from from Room to Room throughout the whole Houſe, not omitting the Cellar, carefully ſearching in every Hole and Corner, particularly Mouſe-Holes, for Bits or Crumbs of Bread, and picking up every the moſt minute Particle they can diſcover, and caſting it into the Porringer. Sometimes Bits and Crumbs of ſtale hard Bread are purpoſely thrown in the way of the Inquiſitors, to prevent a fruitleſs Inquiſition. And all the while the Search is making, the Inquiſitors are not to utter a Syllable which does not relate to the Buſineſs they are about. The Bread for the Family's eating that Night is cunningly hid in ſome out of the way Place, to

to the End it may eſcape the Search ; for if the Inquiſitors meet with it, they are to ſeize, condemn and burn it as the Leaven. All the Leaven'd Bread they find, they lay up very carefully till the next Morning in ſome Place where no Mouſe can come at it ; for if the Mice get to it, the Houſe is defil'd, and Inquiſition muſt be made again. For which Reaſon likewiſe, they take all poſſible Care, that of the Bread they eat that Night, not a ſingle Crumb fall to the Ground. The Search being over, the Maſter of the Houſe ſays, "Let all the Leaven'd Bread which is in my Houſe, and which I have not ſeen and gather'd up, be diſperſed ; and let it be like the Duſt of the Earth."

In the Morning of the Day preceeding the opening of the Feaſt, they begin to make the Unleavened Cakes ; which they call *Mazza*, or, in the Plural *Mazzos*. They may be made of any Sort of Corn ; but for the moſt Part they are made of Wheat. And the Sack or Bag that is deſtin'd for the Holding of the Corn or Flour, if it be not a new one, muſt be all unſtitched, waſh'd and made up again before the Corn or Flour is put into it. And when the Flour is brought from the Mill, it muſt not be laid on the bare Back of any Creature, becauſe it would probably catch a Heat and Foulneſs from the Sweat of the Creature ; but muſt be carried on a Saddle or ſomething that anſwers the Purpoſe of one. The Mill-ſtones ought to be new, or new cut ; and the Mill-Cloths likewiſe new, or very well clean'd, for the grinding of this Corn. The Water for the making of theſe Cakes (which is called *The Water of the Commandment*) is drawn in particular Veſſels, or ſuch as are dedicated to ſolemn Services and in the Evening Twilight, before the Stars or the Glare of the Moon appears ; and is carried from the Well cloſe covered : For this Water is not to be open to any Light of the Sun,

Moon or Stars for the Space of 24 Hours, leſt, ſay they, it ſhould ferment by that Means. And theſe 24 Hours they reckon thus : The Sun, ſay they, now ſhines, or is viſible, for the Space of 12 Hours, but ſhines not into the Well. We get therefore twelve Hours of the twenty-four at the drawing of the Water : And the other twelve we get by letting the Water ſtand cloſe covered all Night. While the Water is drawing, the People employed in it ſay aloud, *This Water is for the Unleaven'd Bread.*

The Dough is kneaded in a cool Place, far from any Fire or Influence of the Sun, leſt it ſhould become hot and ferment. And when the Kneading begins, the Maſter of the Houſe ſays, "Let every Particle which ſhall fall off from this Dough be free ;" that is to ſay, Let every Particle which ſhall fall to the Ground be given to the Mice, and no longer eſteem'd in the Power of the *Jews*. The Kneading is performed by a Woman ; and when 'tis finiſhed, ſhe takes a Piece of the Dough, and makes a Cake of it, according to the Commandment, *Numb.* 15. 20, 21. and then ſays, "Bleſſed be thou, our God, who haſt commanded us to ſeparate an unleaven'd Cake ; as it is ſaid in the Law, * *And out of the Basket of Unleaven'd Bread that was before the Lord, he took one Uuleaven'd Cake.* Aſſoon as ſhe hath utter'd theſe Words, ſhe puts the Cake (which was anciently given to the Prieſts) into the Oven, or upon hot Coals, before they have been touch'd by any other of the Cakes ; and there it is left to be burnt to Aſhes.

This done, the remaining Dough is made into Cakes : And theſe Cakes are the only Sort of Bread a *Jew* muſt eat throughout the Feaſt. They are ordinarily round, thin, and full of little Holes ; the

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* Lev. 8. 26,

two latter Faſhions being given them to the End, that being previous to the Air, they may not ſwell or be ſubject to Fermentation. And they are ordinarly made of nothing but Flour and Water. But the wealthy and delicate *Jews* enrich them with Eggs and Sugar; which Cakes ſo enrich'd, are not, however, to be eaten on the firſt Day of the Feaſt. For the Bread that is eaten on that Day, being called *The Bread of Affliction*, is only to conſiſt of Flour and Water.

At Ten a-clock in the Morning preceeding the Opening of the Feaſt they dine; but they are then to eat but little; and what they eat, is to be light of Digeſtion, to the end they may have a better Appetite or Reliſh for the Unleaven'd Bread at Night. Immediately after they have dined, or about Noon the ſame Day, they make a Fire in the open Air for burning the Leaven'd Bread they found the Night before. And when this Bread is thrown into the Fire, the Maſter of the Houſe ſays, “ Let “ all the Leaven which I have ſeen, and which I “ have not ſeen, which I ~~have~~ brought out, and “ which I have not brought out, be ſcatter'd and “ loſt, and deem'd no otherwiſe than as Duſt of the “ Earth.” The Authority they bring from the Law for this burning of the Leaven is, * *And that which remaineth of it until the Morning, ye ſhall burn with Fire.* If the Vigil of the Feaſt (reckoning, as we have ſaid already, according to the *Jews*) fall upon the Sabbath, theſe Matters are perform'd the Day before.

In the Evening, before the Feaſt opens, the *Jews* aſſemble in the School or Synagogue for the uſhering in of the Feaſt, by ſuch Prayers and ſacred Songs as are appointed for the Occaſion in their

Rituals, &c. while the Women are very buſy at Home in ſetting out and adorning the Tables, to the End the Men may ſit down at them the Moment they are returned from the Synagogue, which, however, happens not till pretty far in the Night, And it being a Matter of religious Obligation to do Honour to the Feaſt in the Furniture of the Table, the Wealth of every *Jew* may generally be eſtimated by the Furniture which appears on this Occaſion. If he is very rich, every Thing is very magnificent. The Table is cover'd with the nobleſt Linnen, and with a ſplendid Arrangement of Veſſels of Gold and Silver, of a Variety of Faſhions; and the Chairs are adorned with the richeſt Cuſhions. A noble Carpet covers the Floor; and the Sides of the Room are hung with the richeſt Tapeſtry. An arm'd Chair, of ſingular Magnificence, is ſet out for himſelf, in which he is to ſit and loll while he is at Table, like a Prince or great Lord, who is at full Liberty, and depends not on the Will of another, to denote the Deliverance of *Iſrael* from the *Egyptian* Bondage; of which Deliverance this Feaſt is a perpetual Commemoration. This ſtately Lolling, or rather Leaning of the *Jews*, in Token of the Deliverance of their Nation from *Egypt*, is an eſſential Part at this Feaſt for the two firſt Nights, and is perform'd on ſome arm'd Seat or other even by the *Jew* who lives upon Alms. They call it *Heſebba*, and perform it on the left Arm. Leaning, ſay they, backwards or forwards is no Token of Liberty; and to lean on the Right Arm is dangerous, becauſe, ſay the Rabbinical Philoſophers, ſuch Leaning gives an irregular Diſtenſion to the *Aſpera Arteria*, and opens the *Uvula*, which is at the Orifice of it; ſo that when a Man eats in this Poſture, his Food may fall into the former, and ſtrangle him. The Women at this Feaſt lean not at all.

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* Exod. 12. 10.

The Men being returned from the Synagogue, a Diſh or Baſon is ſet on the Table with three Cakes in it, cloſe wrapt up in a couple of Napkins. The uppermoſt Cake repreſents the High Prieſt, the middle one the Tribe of *Levi*; and the undermoſt the *Jewiſh* Populace. There is likewiſe ſet on the Table a roaſted Shoulder of a very young Lamb or Goat, with an Egg boil'd hard; and at the ſame Time, likewiſe, a pulpy Compoſition, or Sort of Pudding, made of Apples, Pears, Nuts, Figs, Almonds, and ſuch like Things, boil'd up with Wine, and enrich'd with Variety of Spices. This Pudding is faſhioned like a Brick; and on the Top of it lies ſcattered ſome powder'd Cinamon; the Colour of which, as it approaches to thoſe of Straw and Clay, enlivens the memorative Alluſion, which is intended by this Confection, to the Employment of the Children of *Iſrael* in *Egypt* of making Brick. Theſe Diſhes being ſet on the Table, all take their Places; and a Glaſs of Wine, if Wine is to be had, is filled for every one, both young and old, even for the Child in the Cradle. If Wine is to be had at any tolerable Rate in the Place where this Feaſt is celebrated, there is not a *Jew* ſo poor but he will find means to procure a Meaſure of it for this Occaſion. The Rabbins have ordained four Cups, or Glaſſes to be filled for every one, in Alluſion to the four-fold Bleſſing (as will be ſhewn preſently) the Memory of which is celebrated on this Anniverſary. And the Wine is given to Children in Cups of a ſingular Faſhion, to the End the Children may be excited to prattle and aſk Queſtions concerning the Occaſion, and the Memory of the Thing be thereby the deeper implanted in them. And it muſt be farther obſerved to, that the Wine the *Jews* drink on this Occaſion is Red, if Wine of that Colour is, with any Convenience to be procur'd.

The firſt Cups and Glaſſes being filled and ſet

before

before the Company, the Maſter of the Houſe pronounces a Bleſſing upon the Wine, and upon the new opening Paſchal Feaſt; which being perform'd, each drinks his Glaſs, leaning, while he drinks, in a ſtately Manner on his left Arm, which reſts perhaps, on a rich Cuſhion. And a Sallad being ſet on the Table, the Company, as ſoon as the firſt Glaſs is drank, take each an Herb or two, and having dipt them in Vinegar, eat them for the ſharpening of their Appetites, as is pretended; the Maſter of the Houſe ſaying, “ Bleſſed be thou, O Lord our “ God, Lord of the World, who haſt created the “ various Fruits of the Earth.”

Then the Maſter of the Houſe unfolds the Napkins in which are the three Cakes; and taking the middle Cake, he breaks it into two unequal Pieces; and lays the largeſt Piece apart, as if for himſelf, under the Cuſhion he leans on, or under a Napkin, to denote the *Iſraelites taking their Dough,* † *before it was leaven'd* (when they departed from *Egypt*) *binding up their kneading Trough, in their Cloaths.* The other Piece he lays between the two whole Cakes; and then he removes the Shoulder of Lamb or Goat, together with the Egg, from the Table. Theſe Things done, every one puts a Hand to the Diſh the Cakes are in; and bearing it up above the Table, they ſing aloud the following Matter: “ This is the Bread of Poverty and Affliction “ which our Anceſtors eat in *Egypt.* Whoſoever “ hungereth, let him come and eat. Whoſoever “ hath need, let him come and eat of the Sacrifice “ of the Paſchal Lamb. This Year we are here: “ The next Year, God willing, we ſhall be in the “ Land of *Canaan.* This Year we are Servants: “ The next Year, if it pleaſeth God, we ſhall be

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† Exod. 12. 34.

“ free

“ free, Children of the Family and Lords.” This Office is pronounced, and ſtands in the *Jewiſh* Rituals, in the *Chaldee* Tongue; whereas all the other Offices are pronounc'd and written in the *Hebrew*. The Reaſon the Talmudick Doctors aſſign for this, is, [*] That the Devils do not underſtand *Chaldee*: And it being ſaid in this Office, *Whoſoever hungereth let him come and eat*, the Devils, if they underſtood the Language, would jump at the Invitation, and greedily flock to the Table. The broken Cake is a Denotation of Poverty and Miſery; the Bread of the Poor being ordinarily Scraps and Fragments.

Next, the Shoulder of the Lamb or Goat, together with the Egg, is again ſet on the Table, and the Diſh with the Cakes in it is taken off. And a ſecond Cup or Glaſs of Wine is ſet before every one. The Cakes, ſay they, are now taken off, in order to give Occaſion to the Children to ask Queſtions concerning the Inſtitution of the Feaſt, and the Manner of its Celebration; according to the Text, [†] *When your Children ſhall ſay unto you, What mean you by this Service? Ye ſhall ſay, it is the Sacrifice of the Lord's Paſſover*, &c. There is a ſet Queſtion for this Occaſion, which is this, *Why is the ſecond Glaſs filled before any Thing is eaten?* Every one anſwers, for the Childrens Information, according to his Knowledge: And then the Cakes are ſet again on the Table. This Queſtion is put by the Father into the Mouths of the younger Children. And if he hath no Children, the Queſtion is put by his Wife, or he puts it to himſelf. And if two Rabbins are together, they ask and anſwer each other the following Queſtions, *What is intended by this Alteration? What is the Meaning of this ſingular Manner of Supping?* But it muſt be obſerved, they are not to ſay, that the Shoulder of Lamb or Goat is in the Place of the Paſchal Lamb, leſt they ſhould ſeem to eat holy Things out of the Holy Land, which is forbidden.

They then ſing a long Hymn on the Deliverance out of *Egypt*. And when they come, in this Hymn, to the Mention of the Ten *Egyptian* Plagues, they ſing very leaſurely; and each ſprinkles, with one Finger, a little Wine out of his Glaſs upon the Ground, to denote the paſſing of thoſe Plagues from their Houſes to the Houſes of their Enemies. This done, each takes his Glaſs in his Hand, and ſings aloud the following Office, “ Therefore we are obliged to confeſs, and praiſe, and celebrate, and extol, and worſhip, and bleſs him who hath ſhew'd theſe Signs to us and to our Fathers; who hath brought us from Bondage to Liberty, from Mourning to Joy, from Sorrow to Days of Joy and Gladneſs, and from Darkneſs to Light: Wherefore let us ſay before him, Praiſe ye the Lord, *&c.* This Office perform'd, each drinks his Glaſs, leaning on his Left Arm, and affecting, as much as he can, the State of a Prince or great Lord.

Then the Maſter of the Houſe, having firſt waſhed his Hands, takes the uppermoſt Cake out of the Diſh, and ſays, “ Bleſſed be thou, O Lord our God, Lord of the World, who produceſt Bread out of the Earth.” Then he takes out the Piece, and ſays, “ Bleſſed be thou, O Lord our God, Lord of the World, who haſt ſanctified us with thy Precepts, and commanded us to eat unleavened Bread.” Which ſaid, he breaks a little from the whole Cake, and from the Piece, and eats it, giving then the two Pieces to the reſt, to be handed round, that each may break off and eat a little of both the Pieces; every one ſtill leaning, with the

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[*] Talmud Treatiſe upon the Sabbath, Fol. 12. Col. 2.

[†] Exod. 12. 25, &c.

uſual State, on the Left Arm. This done, he takes a few bitter Herbs from the Sallad, and having dipt them in the pulpous or pudding-like Compoſition, which we have mentioned, he ſays, “Bleſſed be thou, O Lord our God, Lord of the World, who haſt commanded us to eat bitter Herbs:” And then he eats them; at the ſame Time inviting the reſt of the Company to eat with him; which accordingly they do. But it muſt be noted, that they lean not at the eating of theſe Herbs, becauſe this Eating is in Memory of the bitter Lives their Fathers led among the *Egyptians*.

When every one hath ſo eaten, the Maſter of the Houſe takes the third Cake out of the Diſh; and having broke off a Bit of it, he takes a few of the bitter Herbs and wraps the Bit in them, and then eats the Herbs and Bit together, without dipping them, as he did his laſt Morſel, in the pulpy Compoſition. This is done, it ſeems, becauſe Rabbi *Hillel* did ſo, in the Time of the ſecond Temple; that admirable Rabbin having diſcovered an Authority for it in the following Words, [*] *And they ſhall eat the Fleſh in that Night, roaſt with Fire, and unleaven'd Bread, and with bitter Herbs they ſhall eat it.*

Theſe are the Ceremonies the *Jews* obſerve at the Opening of this Night's Supper. And theſe being perform'd, a plentiful Supper is ſerv'd up, and the Company falls to briskly, continuing the Entertainment with Mirth and good Liquor till about Midnight: At which Time the Maſter of the Houſe takes out the Piece of Cake he had put apart, and having eaten a little of it, he hands it to the reſt of the Company for the ſame Purpoſe; every one, on this Occaſion, again leaning with great State on the left Arm. This Piece of Cake is now eaten by the Company, to the End the Savour of the Unleaven'd Bread may remain upon the Palate; Nothing, during this Night, being to be eaten after it. Then the third Paſchal or conſecrated Cup is filled for every one; at the drinking of which they return Thanks. Next, the fourth and laſt conſecrated Cup is filled for the Company; when the Maſter of the Houſe, taking the Cup that is filled for himſelf, ſays, [*] *Pour out thy Wrath upon the Heathen that have not known thee, and upon the Kingdoms that have not called upon thy Name.* [†] *Pour out thine Indignation upon them, and let thy wrathful Anger take hold of them.* [‖] *Perſecute and deſtroy them in Anger from under the Heavens of the Lord.* While he is pronouncing theſe Words, ſome one runs to the Out-doors of the Houſe, and ſets them wide open, to ſhew, that they are ſafe who truſt in God; and that this is the *Night of the Watches* in which God will defend them from all Evil. They now hope likewiſe for the appearing of *Elias* among them to declare the Time of the Coming of the *Meſſiah*. And they believe, that the *Meſſiah* himſelf will appear, for their Reſtoration on this Paſchal Night; an Opinion which they ground upon another, that hath the Sanction of an Inſertion in one of their Prayers; namely, that almoſt all the wonderful Deliverances of the Patriarchs and of the People of *Iſrael* happening upon this Night.

It is a Matter which is ſeen in the Houſes of many *Jews* on this Paſchal Night, that aſſoon as the Out-doors are ſet open, and the Maſter of the Houſe hath utter'd the Paſſages delivered above, ſome one ſlips cunningly, as if he would not be

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[*] Exod. 12. 8.

[*] Pſal. 79. 6. [†] Pſal. 69. 24. [‖] Lam. 3. 66.

ſeen, into the Room where they ſup, clad in Linnen or other extraordinary Veſtments, to the End the Children may believe, that *Elias* is preſent; while the Company performs the ordinary cloſing religious Offices at Table, concluding all with the following moſt ſingular Prayer: *Almighty God, now ſpeedily and quickly build thy Temple; quickly, in our Days, out of Hand; now build it, now build it, now build it, now build it, now ſpeedily build thy Temple. Merciful God, great God, gentle God, higheſt God, good God, ſweet God, excellent God, God of the* Jews, *ſpeedily reſtore thy Temple; quickly, quickly, in our Days; now build it, now build it, now build it, now quickly build thy Temple. Powerful God, living God, mighty God, famous God, mild God, eternal God, terrible God, choiceſt God, royal God, rich God, beautiful God, faithful God, now ſpeedily reſtore thy Temple; quickly, quickly, in our Days; ſpeedily, quickly; now build it, now build it, now build it, now build it, now quickly build thy Temple.*

Beyond this fourth Cup no Wine is to be drank on this Paſchal Night by any one of the Company, unleſs he be in a Condition that neceſſarily requires more Wine; for in ſuch Caſe he is allow'd a fifth Cup; to which he muſt ſubjoin the Performance of the Hymn, called the *Great* Hymn. But it is not forbid on this Occaſion to drink Water. There muſt be, however, four Paſchal Cups or Glaſſes of Wine, if Wine is to be procur'd, for the Performance of the preceeding Solemnity. If Wine is not to be had, they are to uſe in its Stead Water in which Raiſins have been ſo long ſteep'd, as that the Water hath caught the Flavour of the Fruit. But if Raiſins are not to be had, they are to ſubſtitute Bread in the Place of the Wine, and to regard it as Wine, in the Way of the ordinary Benedictions, throughout all the Solemnity.

The ſeveral Matters we have related being performed, the *Jews* retire to Reſt, leaving ordinarly the Out-doors of the Houſe open, in Token of their Confidence in God, that he will this Night defend them againſt all Injury both from Men and Devils; and in Expectation likewiſe of the Coming of *Elias* to declare the Advent of the *Meſſiah* and their Reſtoration. And the very ſame devotional Offices and Ceremonies are performed in the ſame Order and Manner the Night following.

The four-fold Bleſſing which is commemorated in the four Paſchal Cups of Wine, we ſhall here ſet forth in the Words of Rabbi *Bechai*, in his Expoſition of the following Paſſages, * *I will bring you out from under the Burdens of the* Egyptians; *and I will rid you out of their Bondage: And I will redeem you with a ſtretched-out Arm, and with great Judgments. And I will take you to me for a People, and I will be to you a God,* &c. Theſe Paſſages the Rabbin explains thus: " Theſe Words point out to us four moſt great Benefits; for each of which, Glory and Praiſe are to be render'd to God. The firſt is, God led the Children of *Iſrael* out of the *Egyptian* Bondage. The ſecond is, that while it had been enough, and more than enough, if he had delivered them from the *Egyptian* Burdens, and ſtill left them under the Domination of *Pharaoh*, he delivered them from that Domination, and ſet them at Liberty. The third is, that he bruis'd and deſtroyed the *Egyptians* by the Judgments he ſent upon them. The fourth is, that he inveſted the Children of *Iſrael* not with a bodily Liberty only, but likewiſe with a ſpiritual Liberty, in that he was pleas'd to adopt them for his peculiar People, and to honour them with

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* Exod. 6. 6, 7.

“ his Law. At every Paſchal Feaſt, therefore, four Cups of Wine are to be drank in Memory of the high Favour of God in this four-fold Bleſſing.

The next Morning the *Jews* repair to the Synagogue; where their Devotions conſiſt of many Prayers, Pſalms, and other divine Songs, and of a great deal of Pomp and Ceremony which they beſtow upon the Book of the Law. Two Copies of it are brought out of the Ark. Five Men are appointed to read Leſſons out of it. And if this Day falls on the Sabbath, ſeven Men are appointed for that Purpoſe, as on other Sabbaths. The Service being over, the Prieſt pronounces a Bleſſing on the People, ſpreading and moving his Hands and Fingers this Way and that; at which Time, ſay the Rabbinical Sages, the Divine Preſence and Majeſty reſt upon the Hands of the Prieſt. Wherefore the common People, at this Time, are warn'd not to look upon the Prieſt's Hands; and are threaten'd with inſtant Blindneſs, if they are ſo hardy as to do it. From the Synagogue the *Jews* go to Dinner. But they ought not to eat much at that Meal, to the End they may go with a better Appetite to the three unleaven'd Cakes at Night; when, as we have ſaid already, the religious Offices and Ceremonies are exactly the ſame with thoſe of the Night before, being preceded by an Evening-Service at the Synagogue.

The firſt Paſchal Day, and the Seventh, likewiſe the firſt Day of Pentecoſt or the Feaſt of the Weeks, and the firſt Day of the ſeventh Month, together with the firſt and eighth Day of the Feaſt of Tabernacles are called *Good Days* †, becauſe on them it is forbidden to do any Manner of Work beſides what concerns neceſſary Preparations.

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† Exod. 12. 16. Lev. 23. 7.

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The next or ſecond Paſchal or Paſſover-Day they celebrate with the ſame Worſhip and Ceremonies, publick and private, as they do the firſt; pretending, that being at this Day in Doubt and Uncertainty concerning the exact Time of the New-moon of *March*, and conſequently concerning of Falling of the Fourteenth Day, (reckoning the Day, as do the *Jews*, from the Evening to the Morning) of that Moon, they ſolemnize two Days together with the ſame Rites and Obſervances for their better Security againſt violating the Law by a Miſreckoning in Point of Time. But they hallow or ſanctify no more than one half of each of the four following Days. And the ſeventh Day of the Feaſt being equally holy with the firſt, according to the Precept in the Law * *In the firſt Day there ſhall be a holy Convocation, and in the ſeventh Day there ſhall be a holy Convocation to you: No Manner of Work ſhall be done in them*, &c. The *Jews*, on Account of the abovementioned pretended Uncertainty, and of their Fears therefore of incurring otherwiſe a Tranſgreſſion of the Law by a Miſreckoning of the Time, annex to it an eighth Day; celebrating the two Days, both at Home and in the Synagogue, with the ſame Services and Ceremonies. We conclude this Chapter with obſerving, that a Contract of Marriage may be made, but no Marriage is to be celebrated during this Feaſt.

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* Exod. 12. 16.

Of

Of the Celebration of the Feaſt of Pentecoſt.

ANother ſolemn Feaſt of the *Jews* is the Feaſt of *Pentecoſt*, or, in the Language of *Moſes*, *Chag Schevúos*, or *The Feaſt of the Weeks*; the latter Appellation ſtanding on the Inſtitution in the Law * for the reckoning of ſeven Weeks from the Feaſt of the Paſſover to this Feaſt of Pentecoſt; which laſt Name, by which this Feaſt is mention'd) in the New Teſtament †) is naturaliz'd from the *Greek*, and ſignifies *Fiftieth*; this Feaſt falling on the Fiftieth next after the Concluſion of the Feaſt of the Paſſover. It is called likewiſe *the Day of the Firſt-fruits* ‖, and *the Day of the giving of the Law*; which laſt Appellation is grounded on an ancient Tradition of the *Jews*, that the Law was givin on this Day; an Opinion which was likewiſe embrac'd by moſt of the Fathers of the Chriſtian Church. It is, farther, called *The Day or Feaſt of the Harveſt*, becauſe the *Jews*, when in their own Country, were now engag'd in rural Occupations, and prepared for the approaching Maturity of the Fruits of the Earth.

The Numbering of the Days from the Feaſt of the Paſſover to this Feaſt of Pentecoſt, is a ſolemn religious Duty, from which none, who are of Age, are exempted, but the Female Sex. Every Male who is of Age, muſt perform or aſſiſt at it. This Numeration is carried on every Evening between the two Feaſts, ſometimes publickly in the Synagogue, but always, notwithſtanding, by every Maſter of a Family, or his Repreſentative, at Home. The Manner of the Thing is this. The Maſter of the Houſe, ſtanding, ſays, "Bleſſed be thou, O Lord our God, Lord of the whole World, who haſt ſanctified us with thy Precepts, and commanded us to reckon to the Day of Harveſt: This makes the firſt Day." And thus he purſues the Matter from Evening to Evening to the Cloſe of the ſeventh Day, when he ſubjoins to the Benediction the Words following: "Now ſeven Days are paſt, which make one Week." At the Cloſe of the eighth Day he ſubjoins, "Now eight Days are paſs'd, which makes one Week and one Day." And after this manner he goes on to the 49th Day or Vigil of the Feaſt of Pentecoſt; with only this additional Matter farther, namely, that as the *Jews* cannot duly celebrate this Feaſt, or any other, out of their Country, he puts up, every Evening, at the Foot of his Numeration, the following Prayer: "Be pleaſed, O Lord our God, the God of our Fathers, to rebuild quickly, in our Days, the Houſe of thy Sanctuary: And give us our Portion in thy Law."

On the Day before the Feaſt, no *Jew* ſuffers himſelf to be let Blood. This Obſervance is grounded on a moſt whimſical Matter, which ſeems to have little or no Relation to it; namely, that on that Day there aroſe a very furious and peſtilent Wind, which was called *Tavoach*, i. e. *Slayer* or *Executioner*; and which was to have deſtroyed all the *Iſraelites*, if they had not voluntarily and contentedly received the Law, which was given the Day after. The Rabbins, grounding themſelves on this Matter, which is deliver'd both in the Rituals and the Talmud, have indeed ordained, that none

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* Lev. 23. 15, 16. Deut. 16. 10. † Acts 2. 1. and 20. 16. 1 Cor. 16. 8. ‖ Numb. 28. 26. Deut. 26.

none be let Blood on the Vigil of any Feaſt whatever.

This Feaſt is ſolemnized twice every Seaſon, on two ſucceſſive Days; the ſame Rites and Services being performed on each. This doubling of the Feſtival is owing to the pretended Uncertainty of the *Jews*, which we have mentioned in the laſt Chapter, in the Matter of computing the Time. The Book of the Law is brought out twice. Five Men read ſuch Portions of it as relate to the Offerings which were made on this Feſtival, and likewiſe a *Haphtara* out of the Prophets. About Noon there is ſometimes a Sermon in Praiſe of the Law. The Book of *Ruth* is likewiſe read on this Feaſt, becauſe *Ruth*'s Adventure happened in the Time of the Wheat-Harveſt.

In Memory of the Promulgation of the Law, they ſtrew the Synagogue, their Houſes, and ſometimes the Streets they dwell in with Graſs and green Herbs, and adorn all their Windows with green Boughs, and with Roſes and other Flowers, and ſometimes wear upon their Heads Chaplets of green Herbs, becauſe all was *green* about Mount *Sinai*, when the Law was delivered. With this View likewiſe, on this venerable Anniverſary, they eat a great Deal of that Sort of Food which is produced from Milk, as Curds, Cheeſe-cakes, Cuſtards, &c. becauſe, ſay they, the Law is white and pure, and ſweet as Milk.

Of the Celebration of the Feaſt of Tabernacles.

A Third Solemnity, for the Celebration of which the ancient *Jews* repair'd yearly to *Jeruſalem*, is the Feaſt of Tabernacles, opening on the Fifteenth Day of the ſeventh Month [*] (*September*) according to the Courſe what they call the *Sacred Year* or the *Year* of the *Feaſts*, which begins at the New-moon of *March*; and holding ſeven Days. 'Twas inſtituted in Memory of the paternal Care of God in preſerving the Children of *Iſrael*, when he led them out from the *Egyptian* Bondage, Forty Years in the Wilderneſs, by covering them miraculouſly from their Enemies, from Wild Beaſts, from the Heat of the Sun, and from the Inclemency of the Air, with the Cloud of his Glory, which reſembled a Tabernacle. It may be neceſſary to acquaint the Reader here, that according to the *Jewiſh* civil or political Computation of Time, which hath the Creation for its *Æra*, the Year begins in *September*.

To the Queſtion, why this Feaſt is celebrated in *September*, ſince the *Iſraelites* left *Egypt* in *March*, and were immediately conducted by the Almighty [†] *in a Pillar of a Cloud by Day*, &c.? They anſwer, that God ſo ordained the Matter for the following Reaſon, namely, that as the Opening of the Summer is in *March*, and People at that Time, in all Nations that are ſubject to any conſiderable

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[*] Lev. 23. 34.

[†] Exod. 13. 21.

Heats from a Summer Sun, begin to erect Tabernacles, Tents, Booths, or Arbours in the Fields, to cover themſelves from thoſe Heats, ſo this Feaſt, if it were ſolemniz'd then, would bear no ſufficient Mark of its Divine Original, or of its being the Anniverſary of any memorable Matter. God therefore ordained it to be celebrated in *September*, at which Time the cold and rainy Seaſon opens, and all other People abandon their Tents for the Fire-Side; as the Seaſon would ſhew, that the Feaſt was not a Matter of any Conformity with the Cuſtoms of the Nations about them, nor a Thing in which the *Jews* ſought any Pleaſure, Convenience or Refreſhment which reſpected their Perſons only. And hence Men would be more eaſily induced to give Credit to the Alledgments of the *Jews* here, namely, that this Feaſt is of Divine Inſtitution, and celebrated in Memory of thoſe Wonders in the Wilderneſs, which make ſo awful and glorious a Figure in the *Hebrew* Story. The Rabbins ſay farther here, that this Feaſt opens on the Fifteenth Day of the Month, becauſe the *Iſraelites* left *Egypt* on the Fifteenth Day of *March* (reckoning the Months, as we have already ſignified, by the Lunar Revolutions;) and on the ſame Day the guiding and protecting *Pillar* appear'd for the firſt Time before them.

The Tabernacles or Booths for the Celebration of this Feaſt, were anciently made with the Boughs of ſuch beautiful Trees, as abound with Oil, Fat or Roſin, becauſe the Boughs of thoſe Trees, by Means of oleaginous or reſinous Nature, long retain their Verdure. This is evident enough from the Precept in the Law, * *And ye ſhall take you on the firſt Day the Boughs (Fruit) of goodly Trees, Branches of Palm-trees, and the Boughs of thick Trees, and Willows of the Brook; and ye ſhall rejoice before the Lord your God ſeven Days:* conſidered with the Illuſtration of it in *Nehemiah*, * *Go forth unto the Mount, and fetch Olive Branches, and Pine Branches, and Myrtle Branches, and Palm Branches, and Branches of thick Trees, to make Booths, as it is written.* But the Practice now-a-days is a quite different Thing. By the *Fruit* (for ſuch is the genuine Senſe of the Word in the *Hebrew* Text) *of goodly Trees* in the Precept above cited, the Rabbins now underſtand Lemons, or green Branches of the Lemon-Tree with Leaves and Fruit on them. With reſpect to *Branches of Palm Trees*, mention'd in the ſame Precept, they ſay, that this Part of the Ordinance is beſt obey'd by taking a young Tendril or Sprout of the Palm Tree, on which the Leaves appear in their Infant State, cluſtering and not expanded. By the *Boughs of thick Trees* they underſtand the Boughs of the Myrtle (notwithſtanding the Illuſtration in *Nehemiah*, where thick Trees and the Myrtle are mentioned together) becauſe, ſay they, the Myrtle is very *thick* of, or abounds with Leaves and Branches. And they teach, that a Tendril of the Myrtle Tree may be ſaid to be thick, when three Leaves ſhoot equally out from the ſame Knot upon it, and make a perfect Circle about the Tendril; and that when of three Leaves ſhooting out from the ſame Knot, only two riſe alike on a horizontal Curve, that Sprout or Tendril is not to be called the *thick*, but the *fooliſh* Myrtle. Such is the Rabbinical Sagacity. On the *Willows of the Brook* they deliver no Comment.

Theſe, ſay the Rabbins, are the four Species intended in the Precept of the Law, and which every

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* Lev. 23. 40.

* Chap. 8. 15.

Jew, who is able, ought to procure for the due Obſervance of this Feſtival. But they erect not Booths with them, but uſe them for a very idle ſuperſtitious Purpoſe, which their wiſer Fathers never dreamt of, and for which their is not the leaſt Direction or Countenance in the Writings of *Moſes*. The Booths ſtand in the open Air, and are made with the green Boughs of any Trees whatever that yield not an ill Odour, and do not dry quickly. But the Boughs are not to be wrought ſo cloſe in with one another, as that the Sky cannot, here and there, be ſeen through the Tops of the Booths. Nor is the Entrance of a Booth to be guarded by any Thing like a Door: So that theſe Booths, or Tabernacles, are but poor Fences againſt Wind or Rain. Notwithſtanding which, the *Jews* ought to uſe them as their Habitations during the whole Time of the Feaſt. The Women, indeed, are not here under the like Obligations with the Men; it being a Rule, *That poſitive Precepts, the Obſervance of which is fix'd to a certain Time, oblige not the Women.* Very young Boys, and Men who are ſick or labour under any other bodily Diſorder, together with thoſe who attend them, and Servants in general, are likewiſe exempted from this Obſervance. But Boys of five or ſix Years of Age, are to be taught and inur'd to the Matter. And every one is to carry himſelf in ſuch a Manner as ſhall ſhew, that this Tabernacular Life is very grateful to him. A *Jew* therefore is not to abandon his Booth upon every Inclemency of the Weather, but only when the Fury of a Wind or Shower ſhall threaten its Demolition or the ſpoiling of his Victuals, or the Cold or Rain ſhall endanger his Health. And if he ſleeps in the Booth in the Night, and is compelled by a Shower to change his Lodging, he is not to retire with Murmurings or Impatience, but in a modeſt humble Manner, like a Servant when, having

filled for his Maſter a Glaſs of Wine, his Maſter takes and throws it in his Face. He is to conclude, that God is angry, and will not have his Precepts obſerv'd at that Time. Such are the very Words of the Rabbins upon this Matter.

With reſpect to the four vegetable Species we have mentioned, as a Bough of the Lemon-Tree is not to be procured by every one in many Settlements of the *Jews* at this Day, ſuch a Bough, with Leaves and Fruit on it, is procured every Year, againſt this Seaſon, for each Synagogue in thoſe Settlements, at the common Expence of each: And every Member may uſe it that will. To this Bough or Branch, they add three Myrtle Branches, and ſome Branches of the Willow (two for the leaſt) tying them up, with Willow-twigs in one Bundle. To this Bundle, when they uſe it, they add one Palm Branch, but only join it to the Bundle by the Hand. The Uſe of the whole we ſhall ſhew preſently. Three Branches of the Myrtle are uſed, becauſe, ſay the Rabbins, the Myrtle is pointed out by three Words in the (*Hebrew*) Precept of the Law; and two Branches, for the leaſt, of the Willow, becauſe the Precept mentions that Species in the Plural Number. The Palm Branch, ſay they, denotes the falſe *Jews*, or ſuch as are the Authors of no good Works; the Palm Tree being beautiful, but bearing no Fruit that is of Value either for Taſte or Smell. By the Lemon, or the Lemon Branch, are denoted the juſt and pious *Jews*; the Lemon being a beautiful Fruit, and yielding a moſt grateful Odour. The Myrtle Branch repreſent thoſe who enjoy not the Law, and yet are the Authors of good Works; the Myrtle Tree being oderiferous, but without Fruit. And the Willow being commendable, neither for Fruit nor Odour; the Willow Branches denote ſuch Im-

pious as have neither the Merit of good Works or the Poſſeſſion of the Law.

On the Fourteenth Day in the Evening the *Jews* aſſemble in the Synagogue, and ſing and pray, after ſuch Forms as may be ſeen in their Rituals, till Night; when they return Home and erect their Booths or Tabernacles; and every Maſter of a Family pronounces a Prayer, and conſecrates the Feſtival and his Tabernale: Particularly he thanks God for having choſen, exalted and ſanctified the *Jews* in Preference to all other Nations, and enjoin'd them, on this Occaſion, to dwell in Booths. After which, he and thoſe about him ſup in the Booth, and are very merry. And they ought to lie in the Booth all Night. But as it is but an uncomfortable Lodging toward the End of *September*, it is never choſen to paſs the Night in, but by the Zealots or rigid Obſervers of the Law,

On the Fifteenth in the Morning they repair again to the Synagogue, and ſing and pray abundantly. And when the Precentor comes to the Prayer which begins with the Words, *O Lord give Peace*, &c. Every one (in Synagogues where every one can be provided) takes his Bundle of Branches, already deſcrib'd, in his Right Hand, and a Lemon in the Left, and ſays, “ Bleſſed be thou, O Lord “ our God, Lord of the World, who haſt ſanctified “ us with thy Paecepts, and commanded us to bear “ a Bundle or Branch of the Palm Tree.” Aſſoon as they have utter'd theſe Words, they hold the Bundles erect, and ſhake them with ſuch Force, that a great Noiſe is raiſed. This is done with an Eye to the following Paſſage in the Pſalmiſt, * *Then ſhall the Trees of the Wood rejoice.* After which, ſtanding with their Faces to the Eaſt, every one

ſtrikes or puſhes his Bundle Eaſtward three Times againſt the Air; then, three Times Southward; next, three Times over the Shoulders, Weſt-ward; next, three Times to the Left Hand, North ward; then, finally, three Times upwards and downwards, with Flouriſhes not unlike thoſe which a Maſter of Defence makes with a Javelin or Quarter-Staff. Theſe Things done, they proceed to the Reſt of the Offices of Prayer; and preſently they ſhake their Bundles again; by which laſt Shaking they ſignify that they are on all Hands ſuperior to Sin, and that *Satan* is ſo terrified by the Noiſe of the Bundles, that, like a cowardly Wretch, he ſlips out of the Way, and dares no longer accuſe them of Iniquity. Immediately upon this, ſome one fetches out the Book of the Law, and lays it upon the Pulpit-Deſk. This done, they all march round the Pulpit, holding in their Hands their Bundles and Lemons; which Ceremony is in Memory of the encompaſſing of *Jericho* by the Children of *Iſrael* under *Joſhua*; and is likewiſe, in the Words of Rabbi *Bechai*, “ * A Sign or Portent, that the Walls of “ *Edom* (the Empire of *Rome*) will one Day fall “ down, and all the *Edomites* periſh and be rooted “ out of the World, as *Daniel* hath foretold con- “ cerning the fourth Beaſt, &c.” This perform'd, they return to Offices of Prayer, frequently ſhaking their Bundles. Then two Volumes of the Law are brought out; and ſomething is read out of them with great Pomp and Ceremony, but with lirtle Attention. After which, they march round the Pulpit with them, holding in their Hands their Bundles; and then they lay them up again in the Ark. This Circuition or Compaſs about the Pulpit, they ſay, is a Token of Joy, and is perform'd

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* Pſal. 96. 12:

* Kadhak kemach, p. 51, 52.

in Memory of the Circuition about the Altar with a Palm Branch, and with Willows in the Time of the Temple.

The following Day is celebrated with the ſame Offices and Ceremonies, and in the ſame Order and Manner, on Account of the Uncertainty, already mention'd, among the *Jews* in the Computation of Time. The four Days next after, are only half hallowed. But the ſeventh Day of the Feaſt is all holy, and is called by the *Jews*, *Hoſchana rabba*, i. e. *Aſſiſt with the greateſt Succour:* For on this Day they beg of God the moſt ſpeedy and powerful Help againſt their Enemies, and likewiſe pray for a proſperous and fruitful Year; this Month being, as we have ſaid, the firſt of the Year, according to their civil Account. 'Tis a Day of moſt pompous and active Worſhip. Seven Copies of the Law are brought out, and laid upon the Pulpit-Deſk. In *Poland* every Synagogue brings out all the Copies it has, be the Number what it may. Seven Times they march round the Pulpit, holding in their Hands their Bundles (which on this Day are adorn'd with freſh Willow Branches) and repeating the 28th Pſalm, and carrying, at the End of each Circuition, one Copy of the Law back to the Ark. And it muſt be obſerv'd, that on each of the four preceeding Days they perform two ſuch Circuitions about the Pulpit as we have deſcrib'd in our Account of the Celebration of the firſt Day of the Feaſt.

On this Seventh Day, ſay they, God ſigns or ſeals the Judgment which he hath decreed upon every Man on the firſt Days of the New Years (the firſt Days of this Month) and on the Day of Expiations, preceding the Feaſt. The Rabbins *Ramban*, *Rakanat*, *Bechai*, and ſeveral others, in their Comments on *Numb*, 14. 9. where are the Words, *Their Shadow* (we render, *their Defence is departed from them*,)

ſay, that "on this ſeventh Night God points out "by the Moon the Events of the whole Year." And accordingly it is a Cuſtom among many of the *Jews* to go out this Night into the Moon-ſhine. Some go only bare-headed; others go out with only their Shirts on; others with only a Bed-ſheet wrapt about them, which, when they have taken their Station, they let fall to the Ground; and then they ſtand quite naked, full in the Shine, and ſtretch out their Arms and Fingers. If the Shadow is without a Head, the Party, ſay they, will die that Year If a Finger is wanting in the Shadow, it portends the Death of a Friend. If the Right Hand, it foreſhews the Death of a Son: If the Left Hand, the Death of a Danghter. And if no Shadow at all appear, the Party then muſt pack up his Awls for another World: The Death-Warrant is coming down; and there is no eſcaping. And if he be then preparing for a Journey, it portends he ſhall never return.

The Rabbins ſay, that on this Seventh Day God likewiſe determines how much Rain ſhall fall in the Year, and how it ſhall be diſtributed upon the Earth, and conſequently whether the Year ſhall be fruitful or unfruitful. At Noon, on this Day, the *Jews* return to their Houſes for the putting of every Thing upon the ordinary Footing. But at Night they ſup again in their Tabernacles.

The eighth Day, according to the Law [*], is likewiſe holy, and is call'd by the *Jews* the Feaſt of *Detention*; being, ſay they, a diſtinct Feſtival, becauſe no one Feaſt is of eight Days Continuance. On this Day they dine in their Tabernacles. But they perform not the ordinary Conſecration, nor are very careful in the Matter of the Cleanneſs or Un-

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[*] Lev. 23. 36.

cleanneſs of the Veſſels they uſe. And at Night they return to their Houſes; and all Tabernacular Matters are at an End. But the following Day being the *Feaſt of the Joy of the Law* (a Feaſt inſtituted purely by the Rabbins) the *Jews*, at the Cloſe of the eighth Day, repair to the Synagogue for the ſolemn Opening of that Feſtival.

We have now deſcrib'd the three principal Feaſts of the *Jews*; for the Celebration of which they anciently repair'd yearly to *Jeruſalem*. Our next Buſineſs is to give ſome Account of the Feaſts of leſs Note, which the *Jews* might keep at their reſpective Homes or Places of Reſidence.

Of the Feaſt of the New-Moon.

ANciently the *Sanhedrin*, or Great Council and High Court of Judicature at *Jeruſalem*, appointed two Perſons to watch the Time of the firſt Appearance of the New-Moon. The Moon being diſcovered, theſe Perſons immediately reported it to the *Sanhedrin*; and immediately it was proclaim'd, that That was the firſt Day of the Month. But ſince the Deſtruction of the Temple, the Time of the New-Moon, and conſequently of all the fix'd Feaſts, hath been determin'd by Aſtronomical Calculation, excepting among the *Caraites*, who warmly contend, in Oppoſition to the Rabbinical *Jews*, that the Time of the New-Moon is to be determined by her firſt Appearance only.

It is now the Cuſtom to name and conſecrate the Day of the New-Moon by the Performance of a certain Office of Prayer publickly in the Synagogue the Sabbath next preceding the Day (unleſs that

Sabbath be the next before the Day of the New-year) to the End one may know on what Day it falls. It was anciently ſacred from the Beginning of it to the End; but now-a-days 'tis only half-hallowed; and Ceſſation from Labour or Buſineſs thereon is held an indifferent Matter, excepting on the Side of the Women, who are on this Feſtival to ceaſe from every ſecular Employment. For the *Jews* ſay, that the Holy-days of the New-Moon were inſtituted rather in Favour of the Women than of the Men, being, according to them, Monuments of the Piety and Conſtancy of the Women in the Wilderneſs, who, they ſay, and ſtrangely prove from a Rabbinical Criticiſm on the 2d and 3d Verſes of the Thirty Second Chapter of *Exodus*, refuſed to deliver up their Ear-Rings and other golden Ornaments for the making of the golden Calf; and that they made this Refuſal on the Day of a New-Moon; and that, on the other Hand, they voluntarily and chearfully parted with their Rings, Chains and Bracelets towards the building of the Temple, which was begun on the Day of a New-Moon of *March*.

On the Day before the Feaſt, ſome rigid *Jews* and others who are ſtudious of a Reputation for Piety, prepare themſelves for the Solemnity by Faſting, begging of God a happy or proſperous New-Moon. But the Feſtival itſelf, ſetting aſide the Offices of Devotion, is a Time of Mirth and Luxury. In the Morning they repair to the Synagogue; where they add to the ordinary Offices certain Prayers, which they call *Muſaphin*. At Noon thoſe who are able dine ſplendidly. After which they fall to Jeſting, to mirthful Tales, or to Cards, or engage in ſome other Kind of Mirth or Play till Night.

About the firſt Quarter of the Moon, when ſhe begins to ſhed a ſtrong Light upon the Earth, the

Sky being clear enough for a fair View of her, the *Jews* aſſemble in the Night-Time in the open Air, while ſhe is above the Horizon; and ſtanding with their Eyes fixed intentively upon her, ſome Rabbin who is held in Reverence for his Piety and Learning, pronounces the following Office of Benediction, in which he is followed by all about him; “Bleſſed be thou, O Lord our God, Lord of the World, who, by thy Word, and the Breath of thy Mouth, didſt create the Heaven with all its Hoſt. Thou haſt given them Ordinances and Seaſons, to the End they may obey in all that thou haſt commanded them, and not go from thy Purpoſe, but freely and joyfully conform themſelves to the Will of God their Creator, who is the true Worker, and all whoſe Works are true. He hath commanded the Moon to be renewed; which Renovation is the moſt beautiful Crown and Ornament to all thoſe *who are carried from the Womb* (that is, to the *Iſraelites*, who are ſignified under this Expreſſion by the Prophet *Iſaiah* *) who are likewiſe renew'd as is the Moon, to the End they may praiſe and magnify their Creator on Account of the Name of his moſt powerful and moſt glorious Kingdom. Bleſſed be thy Creator. Bleſſed be he who made thee. Bleſſed be thy Lord. Bleſſed be he who moulded thee. (Here they jump up thrice towards the Heavens, and thus cry out to the Moon) As I leap up towards thee, but cannot lay hold of thee, ſo neither can any of my Enemies lay evil Hands on me, or do me any Harm. (Here again they leap up, and thrice repeat the following Words) † “Let Fear and Dread fall upon them. By the Greatneſs of thine Arm let

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[*] Chap. 46. 3. [†] Exod. 15. 16.

them become as ſtill as a Stone. Let them become mute as a Stone by the Greatneſs of thine Arm. Let Fear and Dread fall upon them. After theſe Things, they ſay, “May this be of happy Omen to us, and to all *Iſrael*.” Then each, turning to the Company, ſays, “Peace be with you:” To which they mutually reply, “Peace likewiſe be with yon, and with all *Iſrael*. *Amen*.”

They look upon an Eclipſe of the Moon as an Omen of Miſchief to them from thoſe who hate them. They therefore, on the Day ſhe is eclipſed, humble themſelves with Faſting, and beg of God to defend them from their Enemies.

Of the Feaſts of the New-Year, or of the Blowing of Trumpets. *

IT is the Doctrine of the Rabbins, and the Opinion of all their Followers, that on the Day of the New-Moon of *September*, which is the firſt Day of the *Jewiſh* Year, according to the Civil Account, and the Anniverſary of the firſt of the Creation (all *Jews* holding, that the World was created in *Autumn*) and the Day on which is ſolemnized *The Feaſt of the New-Year*, of which we are now to ſpeak, God, with a Council of Angels, ſits in Judgment on the Actions of Mankind the Year before, and ordains ſuch Puniſhment to be inflicted, or ſuch Reward to be beſtowed on every Man the Year following as it appears he deſerves. Three Books, ſay they, are then opened before the Judge Omnipo-

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[*] Lev. 23. 24. Numb. 29. 1.

tent and this Council: One for entering the Names of thoſe who are arriv'd at the higheſt Pitch of Impiety; another for inſerting the Names of the moſt juſt and perfect; and the third, for thoſe who ſtand, as it were, in the Mid-way between theſe two Claſſes, partaking of the Qualities of both; their Lives being chequer'd or diverſified with virtuous and vicious Actions. Not that we are to ſuppoſe the Rabbins teach here, that the Almighty rewards and puniſhes only in this Life; for they ſay, well enough, on this very Subject, that God puniſhes ſome Sins in this Life, and ſome in the Life to come; and ſo with regard to good Works, that he recompences ſome of them in this World, and ſome he will recompence hereafter. Theſe Things may be ſeen in the Rituals.

On the Foot of this Inquiſition into, and Judgment on the Actions of Men by the Almighty and his Angelick Council on the firſt Day of the Year, the Rabbins enjoin their Followers to look carefully back upon their Actions the Year before, and to be much in penitential Reflection and Prayer throughout all the Month of *Elul*, which begins at the New-Moon of *Auguſt*, and ends on the Vigil of the Feaſt we are treating of. And the Rabbins are ſtrictly obeyed in this Matter by their Followers in *Italy*, who, throughout the Month of *Elul* (ſome of them begin ſooner) riſe every Morning before it is light, and offer up their *Selichos* or Prayers for obtaining the Divine Mercy in the Remiſſion of their Sins But the *German Jews* begin to riſe before it is light, for this Purpoſe, but four Days before the Feaſt. 'Tis ſaid in a certain *Medraſch*, by Way of Reaſon for this early Riſing, “That the “bleſſed God paſſes in the Night-Time throughout “eighteen Worlds, and, during the three laſt “Hours of the Night, ſurveys the World we inhabit; ſo that during thoſe three Hours, he is

“near us in all Things concerning which we invoke “him.”

It is a Cuſtom Morning and Evening, throughout all this Month of *Elul*, when they aſſemble in the Synagogue, to blow with a Ram's-Horn. This is done, firſt, in Memory of *Moſes*'s ſecond Aſcent up the Mount. 2*dly*, To the End every one may be put in Mind of the approaching Judgment. 3*dly*, To the End *Satan* may be ſo ſtunn'd, deafen'd and confounded with the Sound, as, *firſt*, to loſe the Reckoning of the Time, and not know the firſt Day of the Year, and conſequently to miſs the Opportunity for appearing againſt and accuſing them of their Sins at this annual Seſſions of God and his Council. 2*dly*, To tremble at the Apprehenſions of his own Trial, when God ſhall ſit in Judgment on himſelf and wipe him away from the World; of the haſtening of which Time the Sound of the Ram's-Horn will put him in Mind.

In the Morning before the firſt Day of *Tiſri*, or of the New-Year, the *Jews* riſe much earlier than ordinary, becauſe they are then to pronounce a very great Number of Prayers in order to obtain the Remiſſion of their Sins. Theſe Prayers are pronounced in the Synagogues; but they are ſo numerous, that the Matter is perform'd with the greateſt Hurry. From this Morning-Synagogue it is a Cuſtom in ſome Places to go to the Burying-Ground, to ſignify, ſay ſome, that unleſs God ſhall pity and forgive them, they are quickly to be numbered amongſt the Dead. Others ſay, this is done to the End God may have Pity on them on Account of the Merits of the Juſt and Holy who lie interr'd there. Others, that the Places where the Righteous are interr'd are holy; and that Prayers offered up in ſuch Places are more acceptable to and prevailing with God. In the Burrying-Place, on this

Occaſion, they diſtribute, by way of Equivalent for the ancient Offerings, many Charities to the Poor.

In the Afternoon the Men elegantly trim their Beards and the Hair of their Heads (that is to ſay, ſuch as ſuffer their Beards and the Hair of their Heads to grow) and waſh themſelves all over in private Baths or publick Streams, to the End they may the next Day appear clean before their Judge, and offer up their Prayers with bodily Purity. While they ſtand in the Water, they pronounce the ordinary Office, called *Viddici*, for Confeſſion of Sin. In this Office there are twenty-two Words, rang'd by their Initials, according to the *Hebrew* Alphabet; and each Word expreſſes ſome Sin that is to be conſidered as the Head of a Claſs of Sins. At each of theſe Words, the Penitents beat their Breaſts with the Right Hand. This Office being performed, they immerſe themſelves wholly in the Water; and every one preſent, who is engaged in the Ablution, is to bear Teſtimony to the total Immerſion of the Reſt.

In the Evening they repair again to the Synagogue; where they employ themſelves in Offices of Prayer till Night; when the Feaſt of the New-Year begins; which they meet and conſecrate with a Shew of extraordinary Joy. This Feaſt is, by the Law, and was, in the Practice of very early Times, of but one Day's Continuance; but by a Cuſtom which the *Jews* derive from an Ordinance of the *Sanhedrin*, it now takes in two Days; that is to ſay, it is celebrated on the firſt and ſecond Day of the Month *Tiſri*, or the Moon of *September*. The Reaſon of this Ordinance of the *Sanhedrin* (which Reaſon turns upon the Time of the Report made by the Perſons who were appointed to watch the firſt Appearance of the Moon; which Time was now and then late in the Day, when the *Levites* were engag'd in Offices of Religion not ſuitable with the

Time

Time which was opened, and which was immediately to be proclaimed and conſecrated) is largely given by Rabbi *Mardochai Japhe* in *Levuſch* *. But the Computation for the Time of the Feaſts of *Expiation* and *Tabernacles* is made from the firſt Day.

The Conſecration of this Feaſt is performed along with the Evening Service laſt mentioned, publickly in the Synagogue, with a Cup of Wine and a particular Prayer. This done, they wiſh one another a happy New-Year; and ſay, *May you be ſet down, or your Name enter'd for a good Year* (referring to the judicial Books we have mentioned, as now opened before the Almighty and his Council) The ſaluted replies, *May you, or may your Name be the like.* The Boys preſent themſelves before the principal Rabbin; who lays his Hands upon their Heads, and bleſſeth them, wiſhing them a happy New-Year. But it muſt be obſerved, that throughout all this Evening-Service, and in all the Religious Services of the firſt Day of the Feaſt, and likewiſe of the firſt Day of the Feaſt of *Expiation*, the *Jews* pray with their Bodies ſtooping forward, and with loud Voices: With their Bodies ſtooping forward, in Token of the Awe that is upon them, as being then before the ſpecial Tribunal of God; and with loud Voices, to indicate the Ardour of their Hearts, and the Intenſeneſs of their Devotion.

Being returned home, they ſit immediately down to Table, which is ſet out and furniſhed againſt their coming, and ſup on a Variety of ſweet Food, particulary ſweet Apples dipt in, or prepared with Honey. Of theſe Apples every Man taking a Bit, ſays, *May a good and ſweet Year come into us*; or *may*

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* P. 1. Numb. 609.

the Year we enter on be good and ſweet. A Ram's Head is ſerved up at this Meal, in Memory, ſay ſome, of the offering the Ram in the Place of *Iſaac*, which was made, ſay they, on this firſt Day of the Year. Others ſay, 'tis done with a hortatory Alluſion to the Words, [*] *The Lord ſhall make thee the Head, and not the Tail,* &c. --- *if that thou hearken unto the Commandments of the Lord thy God.*

The next Morning they repair to the Synagogue earlier than ordinary, ſome in Linnen Garments, and ſing and pray abundantly. The Book of the Law is brought out twice. Some Leſſons are read out of it; and to them is added a *Haphtarah*, or Leſſon out of the Prophets. In ſome Places, when the *Chaſſan* or Precentor ſtands up to pray, they adjure certain Angels, by Name *Phaskon*, *Atmon*, *Sagron*, &c. to remove all Hoarſeneſs from their Throats, and to give them clear and delightful Voices for the Utterance of their Prayers. But this Practice is very notably condemn'd by Rabbi *Mardochai Japhe* in *Levuſch*. After theſe Things, ſome one aſcends the Pulpit, and blows with a Ram's Horn, ſounding out through that Inſtrument, at ſundry Times, thirty Words, ſome in full and equal, others in broken Notes. If the Words are well delivered from the Horn, they betoken, according to the *Jews*, a fortunate Year; but if they are delivered with a hoarſe or otherwiſe unpleaſant Sound, they are deemed of bad Omen, and Sadneſs darkens the Faces of the Aſſembly. When this Blowing or Trumpeting is over, the common People ſay, with loud and ſhril Voices, [†] *Bleſſed is the People that know the joyful Sound: They ſhall walk, O Lord, in the Light of thy Countenance.*

From the Synagogue they go to Dinner; and

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[*] Deut. 28. 13. [†] Pſal. 89. 15.

from

from Dinner, Men, Women and Children repair to ſome Bridge erected over a Stream, or to the Edges of ſome River, and behold the Water. If they diſcover Fiſhes, they deem it of excellent Omen, and leap for Joy, and briskly ſhake their Garments over the Stream; by which ſhaking they imagine, that their Iniquities are caſt upon the Heads of the Fiſhes, and carried off far away by thoſe Creatures, after the Manner the Iniquities of their Fathers were put upon the Head of the 'Scape Goat, and borne away by that Creature in the Wilderneſs. In Favour of this Practice, they cite the following Words of the Prophet *Micah*, [*] *He will turn again; he will have Compaſſion upon us; he will ſubdue our Iniquities: And thou wilt caſt all their Iniquities into the Sea.* Some ſay, the beholding of Fiſhes, on this Occaſion, is to put them in Mind of the Uncertainty of the Hour of Death; Death ſnatching Men ſuddenly out of the World, as Fiſhes, by a Net, are ſuddenly ſnatch'd out of the Water. Others direct the Matter to other Purpoſes.

At Night they ſup on Mirth and Plenty, and give a Looſe to Joy. And this is the Manner of Life they lead on the two firſt Days of their Civil or Political Year.

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[*] Chap. 7. 19.

Of

Of the Feaſt of Expiation or Attonement.*

THE Time from the Opening of the Month *Tiſri*, or of the Civil Year, to the Tenth Day of that Month, incluſive, on which is celebrated *The Feaſt of Expiation*, the *Jews* ordinarily call *Aſéres jeme Teſchuvah*, i. e. *The Ten Days of Penitence*. Throughout theſe Ten Days, ſay they, God weighs and examines the Actions of Men, but paſſes no Sentence till the Day of Expiation. Between the Feaſt of the New-Year, therefore, and this Day, the *Jews* are wont to emaciate their Bodies with Faſting, to be much in Prayer, and to affect Abundance of Piety, to the End, that in Caſe they are entered in the Book of Death, or are given up to an Evil Year, God may be induced, by their preſent Repentance and good Works, to transfer, on the Day of Expiation, their Names into the Book of Life, and iſſue a Decree in their Favour. On the Sabbath between the firſt and tenth Day of this Month, which Sabbath is called *The Sabbath of Penitence*, there is uſually Preaching in the Synagogues, to exhort the People to Repentance and good Works, and the Study and Obſervation of the Law.

On the Ninth Day, in the Morning, they repair, before 'tis light, to the Synagogue, and go thro' a great many Offices of Singing and Prayer. Being returned Home, every Man and Boy takes in his Hands a Cock, and every Woman a Hen: A Woman with Child takes both a Cock and a Hen, to the End, that if the Fruit ſhe bears be Male, the Cock may be an Attonement for it. If her Fruit be Female, the Hen is in the Place of an Expiation for it and her. Then the Maſter of the Houſe ſteps forth with a Cock in his Hands, and ſays, from the 107th *Pſalm*, † *Such as ſit in Darkneſs and the Shadow of Death, being bound in Affliction and Irons:* § *He brought them out of Darkneſs and the Shadow of Death, and brake their Bands in ſunder.* To theſe he adds the Words from the 17th to the 22d Verſe of the ſame *Pſalm* incluſive; and ſubjoins to the whole the following Words of *Elihu* in the Book of *Job*, * *If there be a Meſſenger with him, an Interpreter, one among a Thouſand, to ſhew unto Man his Uprightneſs. Then he is gracious unto him, and ſaith, deliver him from going down to the Pit, I have found a Ranſom (or an Attonement.)* He then ſtrikes the Cock three Times againſt his Head; ſaying at each Stroke, "Let this Cock be in Exchange for me: Let him be ſet in my Place: Let him be an Attonement for me. This Cock ſhall be put to Death: But may a fortunate Life be granted to me and all *Iſrael*." After which he throttles the Cock, by twitching up cloſe the Skin about the Neck of the Bird; and while he is doing this, he is to reflect, that he himſelf deſerves to be ſtrangled or hang'd; and that the Cock is ſubſtituted and offered in his Place. Then with a Knife he cuts the Cock's Throat; and is to conſider at the ſame Time, that he himſelf deſerves to fall by the Sword. This done, he throws the Bird with Violence to the Ground; thereby denoting that he himſelf deſerves to be daſhed to Pieces againſt the Stones. In the laſt Place, he roaſts the Bird, to ſignify that he himſelf deſerves to die by Fire. The Entrails of the Cock are uſually thrown on the Houſe-Top.

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* Lev. Chap. 16. and Chap. 23.

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† Verſe 10. § Verſe 14. * Chap. 33. 23, 24.

Among

Among various Reaſons which are aſſigned for this, the following ſeems to be the moſt remarkable; namely, that as Sins are Things rather internal than external, ſo they moſtly ſtick, upon this Subſtitution or Transfer, to the internal Contents, or the Entrails of the Bird. The Entrails therefore are thrown on the Houſe-Top, to the End they may be born away by the Crows or other Birds, no Body knows whether, as were the Sins of their Fathers by the 'Scape Goat that was turned into the Wilderneſs. But the Cock for this Sacrifice muſt by all means be a white one. They never uſe a red one, becauſe, ſay they, Sin is red; as it is written, *Though your Sins be as Scarlet*, &c. *though they be red like Crimſon*, &c. *Anthony Margarita*, in his Treatiſe of the *Jewiſh* Faith, ſays, that ſome *Jews* relate, they have a Traditional Account, that anciently an Ape was uſed for this expiatory Sacrifice, becauſe an Ape, of all the Brute Creation, the moſt reſembles a Man. The Reaſon why a Cock is now-a-days uſed for it in Preſence to any other Animal, is, that Man, in *Hebrew*, being called *Gebher*; and the Term *Gebher*, in the Talmudic or Babyloniſh Dialect, being us'd for a Cock, there flows, in the Matter of the Sacrifice of a Cock in the Place of a Man, the following Reaſoning from the Sameneſs of the Terms, namely, that if *Gebher* (Man) hath ſinned, *Gebher* (the Cock) ſuſtains the Puniſhment of the Sin. This is the Reaſon the *Jews* aſſign for this Practice; or, rather, this is the Trick by which they would impoſe on Heaven and cheat the Devil. Rabbi *Mardochai Japhe*, in *Levuſch*, defends this Practice: But *Leo de Modena* ſays, 'tis totally aboliſhed among the *Jews* of *Italy* and the Eaſt, as a moſt ſuperſtitious Matter that hath no Manner of Foundation.

This Expiation being over, they repair to the Burying-Ground; where they pray and diſtribute Charities to the Poor. But the Charities there diſtributed on this Occaſion exceed not the Value at which the expiatory Birds are rated. And by theſe Charities the Cocks being redeemed, they put them in the Pot, or upon the Spit, and feaſt merrily on them in the Evening. Anciently it was the Cuſtom to give thoſe Cocks to the Poor. But the Poor murmur'd at this; and at Length refuſed the Gifts with Abhorence, upon a Notion, that if they eat them, they ſhould ſwallow the Iniquities of the Donors. In the Afternoon the *Jews* immerſe themſelves in Water, as on the Day before the Feaſt of the New-Year.

On the ninth Day they likewiſe prepare a great Number of Wax-Candles, which in the Evening (when the Feaſt opens) and on the next Day are lighted up in the Synagogue. In *Germany* a Candle is prepared for each Man: And in ſome Countries a Candle is likewiſe prepar'd for each Woman. This Cuſtom is grounded on the Words of *Iſaiah*, [*] *Glorify ye the Lord in the Fires*. The going out of one of theſe Candles in the Synagogue, is deem'd of very ill Omen to the Party to whom it belongs.

Somewhat late in the Afternoon they repair again to the Synagogue, where they perform the Evening and Nocturnal Service; particularly, they pronounce the Form of Confeſſion call'd *Viddici*. And indeed, this ninth Day being a moſt ſolemn Time for the Confeſſion of Sin, every *Jew*, on this Day, pronounces the *Viddici* ten Times at the leaſt.

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[*] Iſaiah 1. 18.

[*] Chap. 24. 15.

Theſe Things over, it is a Cuſtom to ſcourge one another before they depart the Synagogue. This Scourging is performed in the following Manner. Two *Jews*, who have agreed to ſcourge each other, ſtep aſide to ſome Corner or other Part of the Synagogue, which they ſee fit for their Purpoſe. One lies proſtrate on the Ground, but reſts on his Hands, with his Face to the North, and his Back to the South, or *Vice verſa*. The other, with a Belt or Thong of Leather, gives him Thirty-nine Laſhes upon the Back; during the beſtowing of which, he who is laſhed, makes his Confeſſion, and frequently ſmites, with one Hand upon his Breaſt, while the Laſher thrice pronounces the following Words: [*] *He being full of Compaſſion forgave their Iniquity, and deſtroyed them not: Yea, many a Time turned he his Anger away, and did not ſtir up all his Wrath.* This Paſſage being couched in thirteen Words in the *Hebrew*, in which Language it is delivered by the Laſher; and a Laſh being given at the Utterance of each Word, the Reader perceives, that the Words thrice uttered anſwers numerically to the Thirty-nine Laſhes that are beſtowed on the proſtrate Penitent. Which Number of Laſhes being given, the Proſtrate riſes, and beſtows upon the other, who takes his Place and Poſture, and pronounces the Confeſſion, the like Puniſhment with the ſame Ceremony. This Cuſtom, which they call *Malkas*, they ground on the following Words in *Deuteronomy*, [†] *And it ſhall be, if the wicked Man be worthy to be beaten, that the Judge ſhall cauſe him to lie down, and to be beaten before his Face, according to his Fault, by a certain Number. Forty Stripes he may give him, and not exceed.* But theſe laſt Words, according to the Rabbinical Commentaries, extend not the Puniſhment beyond Thirty-nine Stripes. The Whip, ſaid a Rabbin once to me upon this Subject with which this Puniſhment was primitively inflicted, conſiſted of three Thongs of Leather; two ſhort ones, and one very long. Thirteen Strokes with this Whip gave Thirty-nine Stripes to the Body: And Fourteen had given Forty-two, which had been two more than the Law permitted. Therefore no more than Thirteen Strokes were ever given. And this, ſaid he, is the Ground of the Matter. *Vervecum in patria, craſſoque ſub aëre natus.*

From this Service the *Jews* haſten Home to feaſt upon the expiatory Cocks before the Sun is down: For throughout the Time of Attonement, which opens at Sun-ſet, they are to eat little or nothing, in Conformity with the Words of the Inſtitution, [*] *Ye ſhall afflict your Souls.* Having finiſhed this Meal, they put on their beſt Apparel (over which ſome wear a large Gown or Wrapper of Linnen, which reaches down to their Feet, to ſignify, by the Badge of Innocence in the Whiteneſs of the Linnen, that they are now to be pure from Sin, and like the Angels of Heaven) and repair again to the Synagogue, where they open the Feaſt of Expiation with a wild and wretched Clamour, by Way of Singing and Prayer, and continue the Service till far in the Night (the Synagogue being now gloriouſly illuminated with the Candles we have mentioned.) Some paſs the whole Night in the Synagogue with Prayer and Singing. Others ſleep all Night in ſome Corner of it that is far from the Ark or Cheſt in which lies the Book of the Law, or ſleep in the Women's Quarter. Some, flaming with the Fervours of penitential Piety, con-

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[*] Pſal. 78. 38. [†] Chap. 25. 2, 3.

[*] Lev. Chap. 16. 29, and Chap. 23. 27.

tinue in the Synagogue upon their Feet throughout all the Feaſt, inceſſantly ſinging or praying. I my ſelf have ſeen ſome, who on this Occaſion, have continued upon their Feet, without ſtirring from their Places, for Twenty-ſeven Hours together.

But it muſt be obſerved, that before the Opening of the Feaſt, the *Jews* employ themſelves in making up Differences and Quarrels between one another, upon this very good Principle, that if they forgive not one another, God will not forgive them. In the Synagogue likewiſe, before the Opening of the Feſtal Service, a ſolemn Office is perform'd by the *Chaſſan* or Precentor, aſſiſted by two principal Rabbins; by which Office the Aſſembly makes void all Sentences of Excommunication and Synagogal Cenſures; forgiving the wicked *Jews*, and permitting them to return into the Boſom of the Synagogue, and join in the Offices of the Feaſt.

Early the next Morning, before 'tis Light, they repair again to the Synagogue, where they continue aſſembled the whole Day, beſtowing the Time in Prayer and Confeſſion (in which, eſpecially the latter, they frequently fall, with their Faces quite cover'd, to the Ground) and in Abundance of pompous Ceremony reſpecting the Book of the Law. Night coming on, the Prieſt covers his Head and Face with the *Talles*, and pronounces upon the uſual Benediction[*], with his Hands ſpread towards them; the People all the while cloſing their Eyes, and covering them with their Hands; not daring now to look upon him, for fear of offending the Spirit of God, which, they believe (as we have already obſerv'd) now reſts on the Prieſt's Hands or Fingers. After this, they ſing forth one Prayer ſeven Times for the leaſt, ſucceſſively gradually raiſing their

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[*] Numb. 6. 24, 25, 26.

Voices, or advancing in the Key of their Muſick, on every Return to the Beginning of the Prayer. This melodious Supplication is offered as a Farewell-Honour to the Almighty; who, they believe, deſcends, at the Opening of the Feaſt, into the Synagogue, and is particularly preſent at all the Services, till the Benediction is pronounc'd; which being given, he departs and returns to the ſeventh Heaven. But ſome ſay, 'tis done in Memory of God's opening ſeven Heavens at the giving of the Law, to ſhew the *Iſraelites*, that no God was to be ſeen there but himſelf. In Token likewiſe of God's Departure, they next, make a long Sounding with the Ram's-Horn we have mentioned; grounding themſelves here on the Words, [*] *God is gone up with a Shout, the Lord with the Sound of a Trumpet.* By this Sounding they likewiſe ſignify their Joy for the Victory which they ſuppoſe, they have this Day gain'd over Satan: And by this they likewiſe ſignify ſeveral other Matters.

When they depart, ſome take the Remains of their Candles Home. Others leave theirs ſtanding in the Frames, to be lighted at certain Times. And others have Candles burning in the Synagogue the Year round. Being returned home, they feaſt very liberally, after ſo long Faſting; but are again in the Synagogue very early the next Morning, to the End, as it is ſaid in the Rituals, Satan may not accuſe them by ſaying, *Yeſterday, being the Day of Expiation, they roſe early: But now their Piety is vaniſhed; they lie in Bed, and ſnore till far in the Day.*

This Feaſt is celebrated annually only one Day, and never, as are the other Feaſts, for two Days together. And the *Jews* reckon, they paſs it with

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[*] Pſal. 47. 5.

ſuch Attention and Sanctity, that (as is ſhewn in the Forty-ſixth of the Chapters of Rabbi *Elieſer*) the Devil himſelf cannot help commending them.

Of the Feaſt of the Joy of the Law.

THIS Feaſt, which is more properly called the Feaſt of Joy *for* the Law, is, as we have ſaid in our Account of the Feaſt of Tabernacles, of purely Rabbinical Inſtitution, and is celebrated on the Day after the Feaſt of Detention, which ſucceeds immediately to that of Tabernacles. The *Jews* divide the Books of *Moſes* into Fifty-two Sections, and on every Sabbath read a Section. But they begin the Reading on this Feaſt: And on this Feaſt the Reading is finiſh'd, and begun again. And the Feaſt it ſelf is a Time of Rejoicing in the Goodneſs of God, who hath permitted them to paſs another Year in the Reading and Study of the Law.

In the Morning they repair to the Synagogue; where, after certain Prayers pronounced by the *Chaſſan*, they bring out all the Books of the Law, and carry them, in ſolemn Proceſſion, about the Pulpit; offering up at the ſame Time certain Prayers. This done, all the Books are carried back and laid up again in the Ark, excepting three; out of one of which is then read the finiſhing Section in the Courſe of reading the Law. Immediately after which, the firſt Section, in the ſame Courſe, is read out of another Book. And out of the third, the *Hamaphtir*, or he who diſmiſſes the Aſſembly, reads the concluding Verſes (beginning at Verſe the

35th) of the 29th Chapter of *Numbers* concerning Offerings.

They are taught, that the laſt and firſt Sections of the Law are read on this Feaſt, to the End the Devil may not take Occaſion to go to the Almighty, and ſay, *O Lord of the World, the* Jews *have indeed finiſh'd the Reading of the Book of the Law, but they will not read it again.* While all the Books of the Law are out of the Ark, a burning Wax-Candle is plac'd in it; for the Ark is never to be left empty: And a lighted Candle is put in the Place of the Books, becauſe it is ſaid, [*] *The Commandment is a Lamp; and the Law is Light.* Apples, Pears, Nuts and other Fruit, are, on this Feaſt, thrown in the Synagogue to the Boys, to the End they likewiſe may have ſomething to rejoice at. But as the Boys ſcramble for them, 'tis often ſeen, that their Mirth is ſpoil'd by the Frays which happen in this general Contention for the Fruit.

Several Offices in the Synagogue, which are held but for the Space of one Year, become vacant on this Day, and are, on this Day, put up to Sale in the Synagogue by way of Auction, and aſſign'd to the higheſt Bidder after the third Proclamation. The Money ariſing from the Sale of theſe Offices is applied to Repairs of the Synagogue and the Relief of the Poor. But it muſt not be omitted, that this Sale is frequently attended with heavy Grudgings and Envyings, and ſometimes with open Quarrels and Execrations, on Account of the Reſpect in it, which is had to Perſons; ſuperior Wealth and private Friendſhip often determining the Sale in Favour of the ignorant, the debauch'd, and the knaviſh. The Quarrels on this Occasion amount

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[*] Prov. 6. 23.

ſometimes to ſuch Infractions of the Peace, that the Matters are brought before the Civil Magiſtrate. *Nulla magis moroſa, magis invida & implacabilis ſub Cœlorum convexo gens eſt, quàm Judæorum.*

Of the Feaſt of the Dedication.

THIS Feaſt is open'd on the Twenty-fifth Day of *Kiſlef* or *Caſleu*, or the *November*-Moon, and is held for eight Days ſucceſſively. 'Twas inſtituted by *Judas Maccabeus* and his Brethren,[*] in Memory of the Dedication of the New Altar, and of the Deliverance of *Jeruſalem*, by the Bleſſing of God on their Hands, from the *Greeks*, who had profan'd and defil'd the Temple, waſted the ſacred Oil, and involv'd the *Jews* in many Miſeries. But Tradition, it ſeems, gives a different Account of the Matter; for the *Jews* ſay, it was inſtituted in Memory of the miraculous Burning of a Lamp in the Temple, when *Judas Maccabeus* had driven out the *Greeks*, for eight Days together; there being in all that Time, only ſo much Oil in the Lamp, as was, naturally ſufficient for ſubſiſting a Flame the Space of one Day. Nay, the Miracle was greater; for they add, that at the End of the eight Day, the Oil was found undiminiſh'd. The Story they deliver is briefly this:[*] When *Judas Maccabeus* and his Brethren had recovered the Temple, they found, that all the ſacred Oil was conſum'd or carried off by the Enemy, excepting the little abovementioned, which they found hid in the Ground in a very ſmall Veſſel with the High Prieſt's Seal upon it, and with which they immediately lighted up the Lamp of the Sanctuary. But as theſe Conquerors were defil'd by the dead Bodies of the Enemy, and could do nothing towards ſupplying the Lamp with pure Oil till after ſeven Days of Purification, and one Day more, in which they would be employed in gathering of Olives and preſſing out the Oil; ſo for ſeven Days there had been no Lamp burning in the Temple, if the Miracle related had not happened.

This Feaſt is now-a-days chiefly diſtinguiſhed by joyous Meals, ſocial Mirth, Gaming, and the Delights of the Bottle (for which the *Jews* urge, by way of additional Authority, that this Feaſt is likewiſe the Anniverſary of the Dedication of the Altar in the Wilderneſs) and by the burning of Lamps fed with Oil-Olive, or, in the Want of that Oil, by the burning of Wax-Candles, at the Doors or in the Windows. It is the general Cuſtom to light up, on the firſt Night, one Lamp or Candle; on the ſecond two; on the third three, and ſo on to eight. Lamps are lighted up at the Synagogue in Honour of the Feaſt. And in the Synagogue, on the 25th Day, is read the 7th Chapter of the Book of *Numbers*, which treats of the Dedication of the Tabernacle and the Altar, becauſe Tradition ſays, this 25th Day is the Anniverſary of the Finiſhing of the Tabernacle by *Moſes*.

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[*] 1 Mac. 4. 59.

[*] Talmud Treatiſe of the Sabbath, Chap. 2. Fol. 22. Col. 2.

Of the Feaſt of Purim, i. e. of Lots.

THIS Feaſt, as may be ſeen in the Book of *Eſther*, is celebrated on the Fourteenth and Fifteenth of the Month *Adar* (or the Moon of *February*) in Memory of the Danger the *Jews* were in from the Intrigues of *Haman*, the Favourite of King *Ahaſuerus*, who had caſt *Pur*, i. e. *the Lot* (*Purim* is the Plural Number) that all the *Jews* in the King's Dominions ſhould be deſtroyed on the Thirteenth of that Month; and of their Deliverance through the Interceſſion of *Eſther*, and their Revenge on their Enemies.

The Day before the opening of the Feaſt, the *Jews* obſerve as a Faſt, becauſe on this Day, ſay they, their Fathers did ſo, when they were threatned with the Danger abovementioned, and were aſſembled for their common Defence. The two following Days are Bacchanalian, or Days of high Feaſting and Mirth, particularly of high Drinking; concerning which laſt Article, as it is obſerved on this Feaſt of *Purim*, the Reader will find ſome Rabbinical Leſſons and Relations in the firſt Volume of this Work. The *Chaſſan* reads the whole Book of *Eſther* (which, for this Service, is kept fairly written on a large Skin of Parchment roll'd on a Cylinder of Wood) without Pauſe or Intermiſſion. And both Sexes, of all Ages and Conditions, are enjoined, for the better Preſervation of the Memory of the Matters now commemorated, to read or aſſiſt at the Reading of that whole Book, excepting very young Children. When the Parchment is unfolded, the *Chaſſan* ſays, "Bleſſed be God, the King of the World, who hath ſanctified us, and commanded us to read the *Megilla* (a Talmud Treatiſe ſo called, which treats of the Feaſt of *Purim*.) Bleſſed be God, who in thoſe Days, at this Time (ſo runs the *Hebrew*) wrought Miracles for our Fathers." As often as, in the Courſe of the Reading, he names *Haman*, the Auditory ſays, "Let his Name be blotted out. May 'the Name of the Wicked rot." The Boys, at the ſame Time, clinch their Fiſts and ſtrike them together, and hiſſing at the Name of *Haman* make a mighty Noiſe. The Names of the Ten Sons of that proud *Perſian* are read with one and the ſame Breath or Reſpiration, becauſe, ſay the *Jews*, they were all hang'd, and all expir'd, at the ſame Moment of Time. There is in the *Hebrew* Copies of the Book of *Eſther*, a ſingular Matter (in which we follow them in our Tranſlations; but the Meaning of which is but little known; and the Thing, perhaps, is very little obſerved) for preſerving the Memory of the Manner in which thoſe unhappy young Gentlemen were put to Death. The Names of the Sons of *Haman* make the 7th, 8th, and 9th Verſes of the 9th Chapter of *Eſther*; by which Diviſion of the Names in a perpendicular Courſe of Verſes, it is eaſy for the Reader to conſider them as divided into three Columns, or as hanging upon three Strings; three upon a String, one above another. The Names are much more exactly rang'd for this way of conſidering them in the *Hebrew* Copies; particularly in the Parchment Copy for the Service on this Feaſt. The Intention of which Ranging or Diviſion, is to ſignify, that *Haman*'s Sons were hang'd one above another in one perpendicular Line.

When the *Chaſſan* hath finiſh'd the Reading, every one ſays, "Curſed be *Haman*; bleſſed be *Mordechai*: Curſed be *Zereſh* (the Wife of *Haman*;) but bleſſed be *Eſther*: Curſed be all Idolaters;

" Idolaters; but bleſſed be all the *Iſraelites*; and
" bleſſed likewiſe be *Harboneh* (one of the King's
" Chamberlains) by whoſe Hands *Haman* was
" hang'd.

On this Feaſt they ſend Preſents to one another (the Men to Men, and the Women to Women;) and give to the Poor. And, for the Promotion of Mirth, Men put on the Apparel of Women, and Women the Apparel of Men. This is forbidden in the Law of *Moſes*: But the *Jews* ſay, 'tis no Sin on this Occaſion, becauſe 'tis done only to heighten the Feſtivity.

Of the Faſts of the Jews.

THE Law of *Moſes* enjoins only one Faſt-Day throughout the Year; namely, the Feaſt of Expiation or Day of Attonement; the Duty of Faſting at that Time being inferr'd from the Words of the Inſtitution, * *Ye ſhall afflict your Souls.* But the Old Teſtament Fathers and Prophets enjoined other Faſt-Days, according as the Courſe of Times and Events made ſuch Injunctions adviſeable. Hence we read in the Prophet *Zachariah* † of four annual Faſts: *The Faſt of the Fourth* (Month) *and the Faſt of the Fifth, and the Faſt of the Seventh, and the Faſt of the Tenth,* &c. On which Words the *Jews* at this Day ground four annual Faſts, which they keep up and publickly and ſolemnly obſerve every Year, in Memory of certain Calamities which at thoſe Seaſons befel their Fathers.

The firſt is on the Tenth Day of the Month *Tevet*, or the Moon of *December*; which being the Tenth Month of the ſacred Year, this Faſt is called by the Prophet above-cited, *The Faſt of the Tenth.* 'Tis obſerv'd in Memory of the Siege of *Jeruſalem* by *Nebuchadnezzar*, which was, ſay the *Jews*, begun on this Day; and by which the City was reduced to great Extremities.

The ſecond is on the ſeventeenth Day of the Month *Tammus*, or the Moon of *June*; which is the Fourth Month of the ſacred Year; and therefore this Faſt is called by the Prophet, *The Faſt of the Fourth.* 'Tis obſerved in Memory of ſeveral mournful Events; as, of the breaking the Tables of Stone by *Moſes*; of the ceaſing of the daily Oblations; of the burning of the ſacred Copy of the Law, and of the ſetting up of an Idol in the Temple of *Manaſſeh*; all which Matters, ſay the *Jews*, happen'd on this Day. On this Day likewiſe, they ſay, *Jeruſalem* was ſhatter'd by a ſecond Siege, and Part of the Walls thrown down.

The Third is on the Ninth Day of *Af*, or the Moon of *July*; which being the Fifth Month of the ſacred Year, this Faſt is called by the Prophet, *The Feaſt of the Fifth.* 'Tis now obſerv'd in Memory of the Deſtruction of the firſt Temple by *Nebuchadnezzar*, and of the ſecond by *Titus*; which Cataſtrophe's, ſay the *Jews*, happen'd on this Day. 'Tis obſerv'd likewiſe as the Anniverſary of the Denunciation againſt their Fathers in the Wilderneſs, after the Return of the Spies, that they ſhould not enter into the Promis'd Land.

The Fourth Faſt is on the Third Day of *Tiſri*, or the Moon of *September*; which being the ſeventh Month of the ſacred Year, it gives the Name to this Faſt which it bears in the Detail of the Prophet. 'Tis obſerv'd in Memory of the Death of

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* Lev. Chap. 16. and Chap. 23.

† Chap. 8. 19.

the pious, the great and the valourous *Gedaliah* *, who was ſlain by Treachery, and whoſe Death let in many heavy Calamities upon the *Jews*.

Other publick Faſt-Days of the *Jews* are only occaſional, or ſuch as reſpect only the Time or Danger in Being; as, an impending Perſecution; the Face of War turn'd towards the Place of their Reſidence; an epidemical Diſtemper among Men; the Murrain among Cattle; the Blaſting of the Fruits of the Earth, and the like; on every of which Occaſions they uſually appoint a Day of Faſting and Humiliation for ſeeking the ſpecial Mercy of God under the impending Calamity. With Reſpect to epidemical Diſeaſes, they are particularly apprehenſive of Danger, when they ſee a Diſtemper running among Swine; grounding their Fears on the great Likeneſs there is in the Structure or Contrivance of the Inteſtines of thoſe Creatures to that of the Inteſtines of the human Body.

Some *Jews*, affecting the *Phariſaical* Parade of Piety, faſt every Monday and Thurſday throughout the Year. For this mournful Diſcipline theſe Devotees alledge a triple Reaſon. *Firſt*, The Deſtruction of the Temple. *2dly*, The Burning of the Sanctuary. *3dly*, The Prophanation of the Name of God. Some faſt on the two Mondays and the Thurſday next following the Feaſts of the Paſſover and of Tabernacles, in order to expiate any negative or poſitive Guilt by which they may have fail'd in the Celebration of thoſe Feaſts. Some obſerve the Tenth Day of the *March*-Moon as a Faſt, on Account of its being, according to them, the Anniverſary of the Death of *Miriam*, and of the Murmurs of the *Iſraelites*, which are mentioned jointly with her Death, for Water; by which they highly offended God. The following Days are likewiſe Faſt-days among ſome rigid *Jews*; namely, the Twenty-ſixth of the *March*-Moon, as the Anniverſary of the Death of *Joſhua* the Son of *Nun*: The Tenth Day of the Moon of *April*, as the Anniverſary of the Deaths of *Eli* and his Sons, and of the taking of the Ark by the *Philiſtines*: The Twenty-eight Day of the ſame Moon, as the Anniverſary of the Death of *Samuel*: The eighth Day of the Moon of *December*, becauſe, ſay they, on that Day was begun, by the Seventy-two in *Egypt*, the Tranſlation of the Law into *Greek*; at which Work, they add, Heaven witneſſed its Diſpleaſure, by accompanying it with Darkneſs of three Days Continuance. The following Day, *viz.* the Ninth, is likewiſe obſerv'd by ſome as a Faſt; but they do not agree in that Account. Some judge it to be the Anniverſary of the Deaths of *Ezra* and *Nehemiah*. The Day before every New-Moon is likewiſe obſerv'd by ſome as a Faſt. The Anniverſary of the Death of a Father is enjoin'd as a Faſt to the Son throughout all his Life. Faſting in the Caſes of Dreams of ill Omen we have mentioned already.

He who intends a private Faſt, puts up, additionally, to the ordinary Evening-Offices, the following Prayer. “My God, while the Sanctuary
“was ſtanding, if any one had ſinned, he brought
“an Oblation before thee, and was cleanſed. But
“the Sanctuary being overthrown on Account of
“our Sins, we have now nothing to offer but our
“Faſtings and Prayers. Let it pleaſe thee then,
“O Lord my God, the God of my Fathers, that
“the Fat and Blood, which I loſe by Faſting, be,
“before thee, as if I had brought an Oblation.
“And be thou gracious unto me, *&c.*

In *Medraſch Debharim rabba*, 'tis ſaid, “When
“*Moſes* underſtood, that the Sentence of his Death
“was pronounc'd, he enjoin'd himſelf a Faſt,

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* Jer. Chap. 40. and 41.

“ And having made a Circle on the Ground, after the Manner of Conjurers, he put on Sack-cloth, and ſcatter'd Aſhes upon his Head, and plac'd himſelf in the Middle of the Circle, and there faſted and prayed without Intermiſſion; intending not to ſtir from thence till the Sentence againſt him was revers'd; and God revers'd it immediately. *Vulcan* and the *Cyclops* were Babes at the Anvil in Compariſon with the Rabbins. But behold a more curious Piece of Workmanſhip, which was likewiſe form'd under the Rabbinical Hammer. 'Tis ſaid in the Talmud-Treatiſe upon Faſting, “ A certain *Jew*, eminent for Piety, did as *Moſes* did, as often as he thought to obtain of Heaven any weighty and neceſſary Matter; as in the following Inſtance. It happening one Year, that there fell no Rain throughout all the Month (or Moon) of *February*, while Rain was much wanted for the Corn in the Ground, he enjoined himſelf a Faſt, and made a Circle on the Ground, as *Moſes* did; in which having plac'd himſelf, he ſaid, O Lord of the World, thy Children fix their Eyes on me, as if I was as intimate with, and as dear to thee, as a Son is to his Father. I ſwear therefore by thy Holy Name, I will not ſtir from this Place till thou ſheweſt Pity on thy Children.” 'Tis ſaid, he had hardly utter'd theſe Words, when a Cloud, big with Rain, appear'd juſt over his Head, and quickly anſwered the Wiſhes of all the Country.

Of the Services in the Synagogue on Mondays *and* Thurſdays.

THE Talmud records, That the Prophet *Ezra*, during the *Babyloniſh* Captivity, ordain'd, among other Things, that three Days ſhould not paſs without the Publick Reading of ſome Portions of the Law. On the Authority of this Ordinance, ſome Leſſons out of the Law are publickly read in the Synagogues every *Monday* and *Thurſday*: On which Account the *Jews* look upon thoſe Days as the moſt fortunate, in ſecular Matters, of the whole Week. But there is a Circumſtance in the Choice of thoſe Days, which, in the *Jewiſh* Reckoning, adds much to the Authority of the Readings thereon, and much likewiſe to the Credit of the Days on the Side of their Propitiouſneſs; namely, that *Moſes* aſcended Mount *Sinai* for new Tables of Teſtimony on a *Thurſday*, and deſcended with the Tables on a *Monday*.

In the Mornings of thoſe Days the *Jews* repair to the Synagogue; where to the ordinary Morning-Offices they add a Prayer which is called *Veburachum* from the initial Words of it: This Prayer, to which they aſcribe moſt attractive Virtues, was, ſay they, compos'd by three Old Men, of whom they relate the following Adventure. “ When the *Jews* were driven out of *Jeruſalem* by *Cæſar*, three Ships, loaden with *Jews*, were, by the Emperor's Command, turn'd out to Sea, without Navigators or Oars, to they End the might *drive* wholly at the Mercy of Fortune. Theſe Ships being ſeparated by Storms, one of them was driven to *Burdelim* (the Port of *Bourdeaux*

“in *France*;) where the *Jews* on Board were kindly treated by the Sovereign of the Country, and had Lands aſſign'd them for the Sowing of Corn and the Planting of Vineyards. But the Succeſſor of this Prince was another *Pharaoh*, harraſſed theſe *Jews* with the foreſt Calamities: I will try, ſaid he one Day to them, whether ye are really *Jews*; for ye ſhall be thrown into a flaming Furnace, as formerly were *Hananiah*, *Miſhael* and *Azariah*. If ye come out of it unhurt, I will look upon you as true *Jews*. To which they anſwered, Moſt gracious King, grant us three Days to prepare ourſelves for this Trial, and to beg of God that he would deliver us from the Fire, as he delivered them. This Requeſt being granted, three *Jews*, eminent for Piety, conſulted together upon the Meaſures that were to be taken at ſo dangerous a Juncture, and reſolved, that the beſt were Faſting and Prayer. This Reſolution being taken, each of the three drew up a Form of Prayer; to which each added the Forms of the other two, digeſting the whole into one Prayer, by which they implor'd the Mercy of God for the Space of three Days. The Third Day in the Morning, one of them ſaid to the other two, I had laſt Night a Dream, in which, methought, ſome Man read to me a Verſe of Scripture, in which the Particle *Ki* was twice repeated, and the Particle *Lo* thrice. But the Place and Senſe of the Verſe I know not. To which one of the other replied, that Verſe contains thy Comfort and Help, and is a Token of our Deliverance by the Hand of God. 'Tis in the 43d Chapter of *Iſaiah*, and runs thus: * *When thou paſſeſt through the Waters I will be with thee; and through the Rivers, they ſhall not overflow thee: When thou walkeſt through the Fire, thou ſhalt not be burnt; neither ſhall the Flame kindle upon thee.*

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* Verſe 2.

“On the ſame Day a mighty Fire being lighted up, and People flocking from all Parts to ſee the *Jews* burnt, theſe three Men; voluntarily, and without any Compulſion, ſtept in among the Flames, and continued upon the Fire unhurt, calling upon God, and ſinging his Praiſe, till all the Fuel was conſumed. Thus were they delivered by the Force of that Form of Prayer to which each had contributed a Portion.” An Account of this Miracle, they add, together with the Form of Prayer, being ſent to all Places where there was any Settlement of the *Jews*, it was in all thoſe Places ordain'd, that the ſaid Prayer ſhould be added to the Publick Offices of Worſhip on every *Monday* and *Thurſday*: And this Ordinance hath been obſerved in all Synagogues from that Time to this. The Prayer opens thus: “He is full of Pity, and forgiveth Sins, and deſtroyeth not the Sinner. Again and again he turneth away his Anger, and doth not ſtir up all his Wrath. With-hold not, O Lord, thy Mercies from me, Let thy Mercy and thy Truth continually preſerve me. Be preſent with us, O God of our Salvation, and gather us from among the Nations, &c.

Of the Jewiſh Manner of treating the Sick; and lamenting and interring the Dead.

WHEN a *Jew* is ſick, he is viſited and comforted by ſome Rabbins, and by all his Friends and Acquaintance: and every Viſiter ſays to him, "God pity thee and all the Sick among the *Iſraelites*." If his Sickneſs be dangerous, he is ſeriouſly admoniſhed to die perſiſting in the Faith; and, among other Things, is particularly aſk'd, if he yet hopes for the Coming of the *Meſſiah*. In this Caſe likewiſe he is exhorted to uſe in his Devotions a certain Prayer, which is inſerted in all the ordinary Prayer Books, and the Form of which is as follows: "I acknowledge and confeſs before thee, O Lord my God, the God of my Fathers. the mighty God of the Spirits of all Fleſh, that my Health and my Sickneſs, my Life and my Death, are in thy Hands. Do thou, I pray thee, reſtore me to my former Health. Be mindful of me, and hear my Prayers, as thou heardeſt the Prayer of King *Hezekiah*, when he was held down by Sickneſs. But if the Time of my Viſitation be come, in which I muſt die, let my Death be an Attonement for all the Sins, Iniquities and Tranſgreſſions which I have commited, whether knowingly or unknowingly, ſince the Day in which I firſt ſaw the Light. Grant me, I pray thee, a Part in Paradiſe and in the World which is deſtined for the Juſt hereafter. Make known to me the Ways of eternal Life, and fill me, by thy Right Hand, with the Joy of thy glorious Countenance for ever" But the Prayer of the *Italian Jews* for this Occaſion differs widely

from this Form, and is drawn up with ſo ſingular a Spirit, that we cannot help giving it a Place here. It runs thus: "My God, the God of my Fathers, let my Prayer aſcend up to thy Preſence; and hide not thy ſelf from my Intreaty, becauſe I am neither of a ſtiff Neck nor an impudent Face before thee in the Thing which I am going to utter. My God, the God of my Fathers, I am juſt; I have not ſinned before thee. Yes, but I have ſinned; I have offended; I have treſpaſſed; I have committed Rapine; I have defam'd; I have done unjuſtly; I have acted impiouſly; I have acted proudly; I have done Violence; I have contriv'd Deceits; I have conſulted on Miſchief; I have lied; I have mock'd; I have rebell'd; I have deſpis'd; I have fail'd; I have been perverſe; I have prevaricated; I have driv'n to Straits; I have been of a ſtiff Neck; I have been diſhoneſt; I have acted corruptly; I have wiſh'd Evil; I have err'd; I have ruin'd and turned upſide down; I have forſaken thy Commandments and thy righteous Judgments, and it hath profited me nothing; but thou art juſt in all Things that befal me: For thou doſt the Truth; but I have done wickedly. What ſhall I ſay before Thee, O thou who ſitteſt on high! What ſhall I declare before Thee who inhabiteſt the Heavens? Knoweſt thou not all Things, both ſecret and manifeſt? Thou knoweſt the Secrets of the World, and the moſt hidden Privacies of all the Living. Thou ſearcheſt the Entrails of the Belly. Thou proveſt the Reins and the Heart. There is nothing hid from thee, nor any Thing covered from thine Eyes. Be pleaſed, I beſeech thee, my God, the God of my Fathers, to remit and forgive me all my Treſpaſſes and all my Iniquities; and cleanſe me from all my Sins."

Frequently, in dangerous Caſes, Prayers for the Sick are publickly offered up in the Synagogue; and the Name of the Sick is chang'd. This changing of the Name is performed among the *Italian Jews* in the following Manner. Some eminent Rabbin, holding in his Hands the Book of the Law, pronounces the 20th, 38th and 91ſt *Pſalm*; after which, he puts up a Prayer; in which, among other Things, is the following Form for the Impoſition of a new Name: *God have Mercy upon* A B (the Name of the Party) *and reſtore him to his former Health. Let his Name hereafter be* B C (the new Name given to the Party) *Let him rejoice in this Name; and let it be confirm'd upon him. Be it thy good Pleaſure, O God, that this Change of his Name may make towards the averting from him, and the annulling of all hard and evil Decrees, and the reverſing of the Sentence which is pronounc'd againſt him. If Death be decreed upon* A B (the former Name) *it is not decreed upon* B C (the new Name.) *If an evil Decree be iſſued againſt* A B, *it is not iſſued againſt* B C. *Behold he is at this Hour, as it were, another Man; as a new Creature; as a little one juſt born to a good Life and to Length of Days.*

When the Sick (who is never to be left alone) gives up his laſt Breath, all Perſons preſent, whether Relations, Acquaintance or Neighbours, rend their Garments, but ſo as not to do them much Damage. This Rending is made on the Left Side of the Fore-part of the Garment; and is uſually about a Hand-breadth in Length. But on the Death of a Parent the Rent is on the Right Side of the ſame Part, and in both the Upper and Under Garments; whereas on the Death of any other Perſon, a Rent is made on the Upper Garment only. They then deliver themſelves up to Weeping, Sighing and Lamenting, and to all the Pangs and Agitations of Sorrow; intermingling with

their Sobs and Plaints a Detail of the Merits and Praiſes of the deceas'd. Frequently, likewiſe, Perſons are call'd in upon Hire to ſigh and ſob, and ſcream and howl, and make a plaintive Recital of the Praiſes of the dead.

The Party being dead, his Mouth and Eyes are immediately cloſed, and his Face is cover'd; and no one ventures afterwards to look fully at it, becauſe to look upon the Face of a dead Perſon is deem'd deſtructive of the Memory. A lighted Wax-Candle is plac'd at his Head; and one of his Thumbs is bent inward, and held by the tying of a String, to ſuch a Poſture, as to form, with the Folding of the Hand, ſomething like the Name *Schadai* (one of the *Hebrew* Names of God) as it ſtands in *Hebrew* Characters. This they look upon as a divine Charm, by the Force of which the Corps is ſecured from being even ſo much as touched by the Paw of the Devil. And now, all the Water in the Houſe, and in the Houſes of the neighbouring *Jews* is poured out into the Street.

Next, the Corps is carefully waſh'd with hot Water, in which are ſteep'd Camomile-Flowers and dried Roſes: And the Head is anointed with an Egg beaten up with Wine. But in ſome Places this Waſhing and anointing is perform'd in the burying Place; where there is a little Houſe erected for this and other Funeral Purpoſes. After theſe Things, all the Holes or Out-lets of the Body are ſtopt up; and the Body is put in a white Linnen Tunic or Wrapper (ordinarily that which the Deceaſed wore on the laſt Day of Expiation;) and the *Talles*, or Vail of the deceaſed is put over all, in the ordinary Way of Wear. Theſe Things are perform'd by the Men upon the Bodies of Men, and by the Women upon the Bodies of Women.

If the deceaſed leaves a Quarrel open with a Surviver; who, being the Aggreſſor, or ſome other

Way culpable, hath not ſought a Reconciliation, the Surviver, if at Hand, goes to the Corps; and planting himſelf at the Feet, and taking hold of one or other of the great Toes, he begs of the deceaſed to forgive him. This he does, leſt the deceaſed ſhould accuſe him before God.

Every one is buried on the Day he dies, or as ſoon as poſſible, excepting a Father or a Mother; whoſe Bodies are kept out of the Grave a little longer than ordinary by Way of Indulgence to the Sorrow and Endearments of filial Piety. When the Corps is brought to the Burying-Ground, the Attendants ſay, “Bleſſed be God, who form'd, created, fed, train'd up, preſerv'd and ſlew you, all in Judgment and Juſtice. He knoweth the Number of you all, and in his own Time will reſtore you to Life. Bleſſed be God, who ſlayeth and reſtoreth to Life.” This the Reader perceives, is ſpoken of the Dead in the Graves.

The Corps being brought near the Place of Interment, it is a Cuſtom to march ſeven Times round about the Grave, and to put up, during this Circuition, a long Prayer, which they call the *Juſtification of Judgment*, becauſe God is praiſed therein for the juſt Sentence which he hath pronounc'd concerning the deceaſed. This done, the Corps is laid in the Grave; and the firſt Earth is turned in upon it by the neareſt Relations, or the deareſt Friends of the Deceas'd preſent. And if the Deceas'd was a Perſon of Worth, an Oration is now delivered in his Praiſe. No one ſalutes another in the Burying-Ground.

The Company then departs with Sighs and Sobs, and mournful Soliloquies and Reflections. But as they go out of the Ground, every one plucks up a little Graſs by the Roots, with a little Earth hanging to it, and ſays, * *He remembreth that we are Duſt.* Then throwing it behind them, they ſay, † *They of the City ſhall flouriſh like Graſs of the Earth*: Thus teſtifying their Hope of a Reſurrection. From the Burying Ground they repair to the School of the Synagogue: Being arriv'd at the Portal of which, they waſh their Hands, and ſay, ‖ *Our Hand have not ſhed this Blood; neither have our Eyes ſeen it. Be merciful, O Lord, unto thy People* Iſrael, *whom thou haſt redeemed, and lay not innocent Blood unto thy People of* Iſrael*'s Charge.* Then they enter the School, and ſit down on the Ground: Preſently after which, they ſhift their Places: And this they do again and again, changing their Seats ſeven or nine Times for the leaſt, and rehearſing withal the 90th *Pſalm*. A Prayer is likewiſe put up for the Deceas'd; and ſome broken Sentences from the *Pſalms* are utter'd for the common Conſolation.

For one who lays violent Hands on himſelf they neither rend their Garments, nor lament, nor ſhew any Token of Sorrow. He is look'd upon as a Wretch deſerving no ſuch Honour, but on the contrary, very great Contempt and Puniſhment for the very heinous Sin he hath committed. They only pronounce over him a certain Prayer, call'd, *The Prayer of the Mourners*; and this only in Honour of the ſurviving Relations.

But their Treatment of the Corps of a Perſon who dies under Sentence of Excommunication is much worſe. They not only deny it every Funeral Honour, but treat it likewiſe with Scorn and Contempt; laying a Stone upon the Bier or Coffin, to ſignify, that the Wretch deſerv'd to be ſton'd. And the neareſt Relations put on white or light-co-

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* Pſal. 103. 14. † Pſal. 72. 16. ‖ Deut. 21. 7, 8, &c.

lour'd Apparel, in Token of their Joy that the World is rid of him.

The chief Mourners, or Directors of the Funeral, whether Children of the Deceas'd, or in any other Degree of Kindred, mingle neither their Heads nor their Hands in any Buſineſs or Labour for ſeven Days after his Death; but on the contrary give themſelves up to gloomy and diſconſolate Airs, and a Life of Inactivity; ſitting and eating barefooted, but eating no Fleſh, nor drinking Wine, excepting in Honour of the Sabbath or other Feſtival. The Husband and the Wife eat at ſeparate Tables (he with Men, and ſhe with Women) and lie in ſeparate Beds. And for the Space of Thirty Days after the Death, they appear in ſlovenly Mourning Habits, abandoning Oil and Perfumes, and neither paring their Nails, nor Waſhing, nor Shaving, nor putting on any Thing that's clean.

Children mourn for the Death of their Parents a whole Year. But they wear not Black or Mourning, unleſs they happen to have ſuch Apparel by them, in good Condition, at the Time of the Deceaſe. The Cuſtom, for them, is to wear throughout the Year the Suit of Cloths in which they attended the Corps to the Grave, and which they had before the Deceaſe. In ſome Places, indeed, this Cuſtom hath loſt its Authority; the Manner being to wear Black or Purple for one whole Year after a Parent's Death. After the Death of a Father, it is the Duty of the Son to offer up a certain Prayer every Day for the Space of Eleven Months, in order to obtain his Father's Deliverance from Purgatory. This Prayer was drawn up by Rabbi *Akiva*, and by him taught to a young Fellow, whoſe Father the Rabbin had met carrying a heavy Burden of Wood to Purgatory: The Story of which Matter is delivered in this Volume of the Traditions p. 62. Prayers for the Dead are likewiſe, as we have obſerv'd already, put up every Sabbath in the Synagogue.

When any one is recovered from a Fit of Sickneſs, it is the Rule to render Thanks to God after the following Manner. The Party ſays, in the Preſence of ten Perſons for the leaſt, "Bleſſed be God, " the King of the World, who beſtows his Favours " on the guilty, and renders to me every Good." To which the Aſſiſtants ſubjoin, "May he who is " favourable to thee now, be favourable to thee " always.

For other *Jewiſh* Notions, Cuſtoms and Ceremonies on the Subject of Death, we refer the Reader to the firſt Volume of this Work.

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